



Watch yee

and Pray.

in Faith and Hope.

Ancilla Pictatis:

OR, THE

HAND-MAID

to Private

DEVOTION:

Presenting a Manuell to
her Mistresse furnished
with Instructions Hymnes
and PRAYERS.

fitted to the
{ Daies of the Weeke,
Feasts } of the Church.
{ Fasts }

By Daniel Featly, D. in Divin.
The fourth Edition, corrected,
and enlarged.

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Bourne, and are to be sold at
the south entrance of
S. R. Exchange.

There appeared cleaven to.
Act. 2. 3.

Why stand ye gazing up
Act. 1. 11.

He is not here but he is
risen. Matt. 28. 6.

ye is borne this day.
Luk. 2. 11.

Anno
Domini
1630

Devotion Handmaid

HAIR-CLASH

OFFICE

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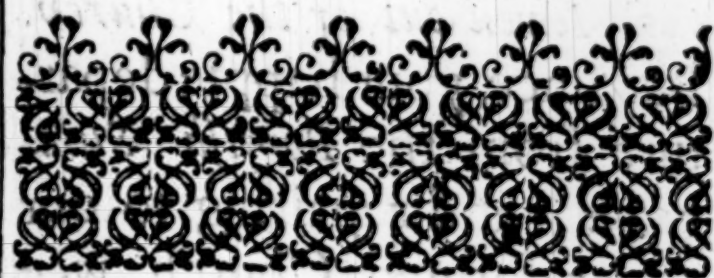
HAIR-CLASH

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TO
THE MOST
ILLVSTRIOVS
and Vertuous Prin-
cesse the Dutches of
Buckingham.

May it please your Grace;



SAINT Ierome
in a Fune-
rall Orati-
on, strewing
flowers vp-
on the hearst
of *Fabiola*, said concerning
A 2 her,

The Epistle Dedicatory.

*Pretiosissi-
mum deli-
cis sanctis
monile per-
didimus.*

her, *Wee haue lost a most preti-
ous Iewell out of the Church.*
But since your happie depar-
ture from the *Romish Sina-
gogue*, and repairing to our
true reformed Church, wee
may say on the contray, in
regard of you, *We haue gained
a most pretious iewell to the
Church.* Such lowlinesse of
minde in such height of e-
state : such Deuotion in such
distractions ; such constancy
in such temprations, wee
blesse *God* for, in you : wee
pray *God* for, in others of your
Sexe and ranke. If to touch
vpon your modesty were not
to wound it, and to relate
your continuall practise of
Deuotion were not to inter-
rupt it, I should speake much
of it, yet no more then they
know to bee most true, who
are

The Epistle Dedicatory.

are neereſt to you, when you draw neere to your *Father in ſecret*. But becauſe it is not the leaſt of your praiſes, that you cannot endure praiſe, and there are many in England (not onely in *Africa*) who are bewitched by flattery: I will draw a veile before thoſe eminent parts which my penſill cannot expreſſe, And therefore ceaſing farther to blazon your vertues, I humblie craue leaue of you to preferre vnto you a ſeruant to attend you in your cloſet: I meane THE HAND-MAID TO PRIVATE DEVOTION, who vpon her knee, tenders to your Grace ſome helpeſ to your *Deuotion*, together with the *Deuotion* and prayers of the Author to God for you, to

*Plin. nat. hiſt. lib. 7. cap. 2. faci-
nant lau-
dando.*

The Epistle Dedicatory.

crowne you with the blessings of this life, and the blessednesse of the life to come.

Your Graces hum-

ly deuoted,

DANIEL FEATLY.

THE



THE
P R E F A C E
to the Reader.

CHRISTIAN READER,

I*N the late dreadfull
Visitation, when
the waies of Sion
mourned, because
none passed by
them: and the gates
of the Sanctuary lamented, be-
cause almost none entred at them:
Religion her selfe for the most part
forbearing the Church, & keeping
her closet, and there finding suffi-
cient employment to complaine of, &
bemaile the danger & desolation of
her solemnest Assemblies: I fell in-
to a serious consideration of the vse
and most urgent necessity of P R I-*

The Preface

VATE DEVOTION, And to the end I might accord with my bretheren in their groanes and cries, being smitten my selfe with a dangerous (though not infectious) disease; I gaue ouer those waters of strife wherein I had met with the Romish Fisher, intangled in his owne Net; and sought after the waters of Shiloah that runne softly, which at that season farre better relished with mee then the other. Not that I altered my iudgement touching the studie of controuerfies, which (without all controuerfie) is not onely most needfull, but delightfull also to them that are therein exercised.

It is an easie taske, and almost euery ones labour now a daies to gather flowers of Paradice, and make Posies, or Garlands of the for Christ's Sponse. But it is not for euery hand to meddle with those thorny difficulties, which yet must be carefully handled by them who will make a strong hedge or sure fence

to the Reader.

fence for the Lord's Vineyard. The more perplexed, and intricate the difficulty is, the greater is the contentment in beating out the truth in poynts of no lesse consequence then difference. Children are not so much delighted with smiting flints one against the other to see the sparkles, as men of rationall understanding and discourse, are by collision of contrary arguments, to strike out the fire of diuine Truth. And this fire as well as that other which the naturall heate of Deuotion kindleth, yeeldeth much warmth to the conscience euen of a dying man. Whitnesse Oecolompadius, whose last words were these: Now I go cheerefully to the tribunall of Christ, where it shall appeare, that I haue not seduced God's people, but haue sincerely taught the truth of God. I might instance likewise in Doctor Whitaker's Cygnea Cantio, his swanlike song before his death, wherein hee warbleth
sweetly

The Preface

*sweetely upon those at this day
most Vexed questions of vniuer-
sall grace & freewill. And his con-
temporary, the eye of the other
Vniuersity Doctor Reynolds, whē
hee lay on his death bead, called for
Doctor Abbots (after the Lord
Bishop of Salisbury) Reply to W.
Bishop, then newly come forth, and
heard much of it read vnto him
with great contentment.*

*But being (as I said euen now)
out of tune in my body, I listed
not, nor in that shaking weakenesse
could hold fast the peggs to streine
and tune the iarring strings of
controuersed opinions in poynt of
Religion. That which I then most
desired, was to repose my thoughts
and affections, and compose my
soule to rest by listening to the
sweet songs of Sion set to Dauids
well-tuned harpe, and run vpon in
exquisite diuision by some of our
excellent Asaphs in their pious
Treatises, Soliloquies, Prayers,
Meditations, and Contemplati-
ons,*

to the Reader.

ous. This heavenly musicke so rani-
shed my senses, that I found by
experience, in the twilight, be-
twixt the day of life, and night of
death, that inlightned thoughts
affoord nothing like comfort to en-
flamed affections. Now thy oyle
which feedeth this sacred flame
(next to the inspired holy Scrip-
tures) floweth most abundantly in
Treatises of Deuotion. In which
kinde of writings, the Romanists
for the most part exceed in bulke,
but our Diuines in weight. The
Church of Rome (like Leah) is
more fruitfull; but her Deuoti-
ons (like Leah in this also) are
bleare-eyed with superstition. But
the mother of our faith (like Ra-
chel) is not altogether so fruitfull,
yet shee is more comely, and beauti-
full, and I hope wil be also heareaf-
ter as fruitfull. Verily if ener
Priuate Deuotious powring them-
selues forth in brinish teares, were
in season, now they are. Neuer
losses so great to bee bewailed; ne-
ner.

The Preface

uer iudgements so fearefull to bee auerted; neuer hearts so hard to bee molified; neuer conscience so fowle to be rinsed by teares as now. Nature hath provided a soueraigne remedy against the sting of the Scorpio in the oyle of the Scorpion. When thou feelest the sting, it is but bruising the Serpent, & rubbing it on the place, and the moisture presently of the Serpent killed, destroyeth the venome of that Serpent. I would to God our soules were as deare to vs as our bodies, and that wee tooke as much care for remedies against sins, as salues against enuenedomed wounds. Then would wee, as soone as we feele the sting of sinne in our consciences, bruse the Serpent by true contrition; destroy the sin, and apply the oyle of teares issuing from it, to cure the wound before it festered. But among other iust causes of teares, this is not the least that wee mispend our teares, and spill that heavenly dew, and profane

to the Reader.

same the Font-water of our second
baptisme (as S. Cyprian calleth
it.) Wee haue teares at our owne
will in worldly losses; but none at
God's command for the losse of his
grace, Wee take on for the death of
our friends departing from vs;
but cannot wring out a teare for
the spirituall death of our soules
departing from God. Yet all our
fretting and vexing, all our wee-
ping and howling cannot fetch our
friends backe againe, or repara-
our worldly losses: whereas on the
contrary (as Saint Chrysostome
piously noteth) the afflictions of
our soules, and serious bewailing
of our sinnes, by Gods grace,
shall reuiue our soules, and reco-
uer all our spirituall losses, and
that with aduantage. What
pietie, nay what folly is it, to
powre costly eye water out of a
Venice-glasse into a vile pot or ba-
sen to wash our feete withall?
Doe we not the like, when we turne
godly sorrow into worldly,
and

Cyp: baptis-
mus lachry-
marum.

The Preface

and abuse pretious teares to the bewailing of vile and base losses? haue wee such store of them? or such want of better employment for them? See we not wrath is gon out against vs, and the fire long agoe kindled, and not yet quenched by our teares?

To laue out this fire euen with teares, and to strengthen and support the weaker of those hands that haue beene and are lifted up to God, to auert this and all other fearefull iudgements hanging ouer vs, and to fill their mouthes with continuall Deuotions, I haue furnished and replenished this Manuel, which I name
THE HAND-MAID TO
PRIVATE DEVOTION, to
waite on her in her Chamber, or
Oratorie. The pourtraying of her
Mistresse I leaue to the pensill of
some Diuine Appelles, whose taske
will be the harder, because shee neuer commeth abroad. All that my
intention aimeth at, and my en-
deauours

to the Reader.

deauours promise, is but to lay open a private way, and set up certaine Stages for thy holy race, and pricke thee on forward in it. Farre better helps in this kinde the pious charity and zeale of religious and learned persons hath afforded thee; of whom yet I may truly say, as Tullie spake of the Generalls or Commanders that dealt with Mithridates before Pompey, *Laudandum quod fecerunt, ignoscendum quod reliquerunt*: They are to bee commended for that they haue done, and pardoned for that they left vndone. What they haue left, I labour to supply; and if I cannot supply it, yet I thought fit to imply and intimate, that the Authors themselves, or the Publishers of their workes, might adde what they finde wanting.

First mee thinkes I see in their bookes of Deuotion and prayers, Salomon's temple, without the gate called Bautifull; I meane exquisite

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Mark. 9. 50.

*quisite meditations, and orizons : without an entrance thereunto by preparation. With that part therefore I begin; and it taketh up the more room in my booke, because it hath beene so scanted for place, or rather quite excluded in theirs. In it if thou finde some tartnesse, I intreat thee (Courteous Reader) to remember with mee the precept of the Lord Iesus, Haue salt, and haue peace, If I haue salt, haue thou peace, the rather, because Hymnes, Prayers, and other religious exercises, are spirituall sacrifices, and euery sacrifice by the Law was to be seasoned with salt. Et quoniam mel in Dei sacrificijs non offertur, nimia dulcedo arte mutata est, & quâdam pipe-
ris austeritate condita, adud Deum nil tantum suaue placet, nisi quod habet in se aliquid mordacis veritatis. It is Saint Ierom's obseruati-
on upon the legall sacrifices, that God neuer appointed hony to bee offered vnto him.*

And

to the Reader.

And the morall truth vailed vnder that shadow, was, that in our spirituall oblations nothing pleaseth God that is onely sweete, and hath not some smacke in it of biting truth.

Next I haue much marvelled what the reason might bee that they undertaking to fit prayers and deuotions to seuerall seasons, and speciall occasions, baulked the Christian fasts and feasts. For albeit the Saints dayes might fare the worse with them, because Popish superstition overcloyed them. Which yet is an abuse of arguing to argue from the abuse to the abolishing the right vse. By this meanes they might take from vs the vse of all Gods creatures, because they haue been superstitiously or prophanely abused some way or other. But admit there might bee a legall caveat put in against the Saints Plea, what haue the feasts of our Lord and Saniour deserved, that they should bee stricke out of their Cal-
a lendar,

The Preface

lender, or sleightly passed without the honour of a meditation, Hymnes, or Prayer on them? They cannot pleade want of president, authority or direction: for they haue Coppies faire, written in golden characters by Chrysostome in his Homilies, Chrysologus, Leo, Augustine, Bernard, and other deuout Fathers in their Sermons vpon these dayes. If they saw not them, why did they not follow the excellent patterne in the booke of Common Prayer? Which laying before mee, I haue drawne formes of exhortations, Hymnes, and Prayers, carrying throughout a manifest impression of the feast to which they are dedicated. And before them I haue prefixed a Paralel of the Prophecie of the Old, and the Historie of the New Testament compared together, that thou mightest haue an ocular demonstration of that which S. Austin writeth concerning both. The New Testament is vailed in the Old, and the Old is revealed in the

to the Reader.

the New.

After the Feasts, or before as preparatiues to them, the Church fasts should haue beene ranked. But there being in their Deuotions no spirituall dainties allowed for the festinals, I nothing maruelled at it that Christian Fastes were viterly unprovided for, and (if I may so speake) fast with them. Extraordinary fasts of humiliation to auert some fearefull Plague or imminent iudgement they take notice of, but the ordinarie fasts of Deuotion, they mention not at all. Yet certainly the deuout soule out of a sympathie with her Sauour cannot but weepe with him, as well as reioyce with him, in some measure. Fast with him on good-friday, as well as feast with him, & for him, on Easter day. If any teares of a sinner are the wine of Angels, I am perswaded they are those teares of Deuotion, which after much fasting, and Prayer, and meditations, springing out of the serious apprehension of Christs

3.

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infinite loue testified to mankind by his fasting, watching, praying, weeping, bleeding, and dying for vs on the Crosse. But they will say, these are the sacred fewell of euerie daies fire. Yet it is more proper to remember the worke of the day, in the day wherein it was wrought. And albeit the Iewes were bound alwaies to remember Gods wonderfull deliuerances; yet more stricktly were they bound on the verry day for that end appointed to be kept solemne. What though we finde no expresse cōmandement for them? The practise of the antient Church, and the religious constitutions of the present, ratified by Supream authority, should sway in a matter of this nature, according to that golden rule of S. Bernard: Obey him as God, in those things that are not against God. These fasts therefore should not haue beene forgotten.

I come now in the last place to the weekly Denotions, wherein I finde

to the Reader.

finde Prayers for each severall day of the weeke. Yet as it is noted by the learned of Saint Gregories Comment vpon Iob, that it is an excellent Commentary fraught with rich learning especially in matter of morality. But it might haue beene wrought almost, as well vpon any parcell of Scripture, as vpon Iob. So you shall finde that the Prayers for each day may serue for any day as well as that to which they are intituled. For example, Munday's Prayer as well fits Tuesday, and Tuesday's Wednesday; and all three, Thursday, Friday, and Saterdag. No day hath more interest in the Deuotion for it then another.

When young Alexanders Musicke Master found fault with him for striking a stroke amisse vpon the Harpe, and Alexander demanded of him; Is it not all one whether I strike it this way, or that way, with these fingers, or these? True, answered his Maister, it is

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all one to a King, but not to a Musitian, It is no error in state to strike as you doe; but it is an error in art.

I confesse in like manner, it is no error in Religion to set a godly Prayer for the day which hath no interest or relation at all to the day; yet it is an indecorum and blurre in Art. It is all one as if they should set a marke before them, and shoot no more towards it then any other white. To avoyd this improprietic, if not incongruities, in the Morning Hymne and Prayer, I haue an eye to some worke of God the Father in the Creation wrought on that day: In the Euening Prayer to some worke of God the Sonne, wrought (or by the Church remembred) on that day in the Passion weeke.

For the admonitions and exhortations wherewith the Deuotions are interlaced, I tooke my patterne of them from S. Cyprian: De Agno per quem redempti & viuificati sumus lanam ipsam, & purpuram misi,

S. Cyprian
lib. de ex-
hortatione
Martyrij.

to the Reader.

misi, quam cum acceperis tuni-
cam tibi pro voluntate conficies.
In exhortatione tam necessaria
amputandæ sunt verborum no-
strorum moræ, & ambages ser-
monis humani subtrahendæ, &
ponenda illa sola quæ Deus loqui-
tur. *With whose words I will now
cloath mine owne.* I haue sent thee
cloth (saith he) made of the fleece
of that Lambe, by whose blood
wee are all redeemed. Take as
much as will serue thy turne; and
fashion & fit thy garment to thine
owne minde. All inferences and
discourses of mine owne I omit,
because in so needfull exhortati-
ons the delayes & lingering pro-
tractions of mens words are to
be cut off, and onely Gods owne
words to be set downe.

*To summe up all in a word, I
haue brought thee into the Spouse
garden of flowers & spices; I haue
gathered some out (almost) of eue-
ry bed, and layed by them a thred
in the Analysis or Method, to binde
a 4 them*

The Preface

*them up together. Make thou thy
Posie as thou likest best; & breath
out with mee that sweete Prayer of
the Spouse, cut in one of her knots.*

Cant. 4. 16.

Arise ô North and blow, ô
South winde, that the sent of our
Spices and flowers may flow, &
the beloued may come into his
Garden.

A



A Prayer made by

the Author A^o. Dⁿⁱ. 1625.

*when the Infection began
to cease.*



Lord, thou hast
shewed thy people
terrible things ;
thou hast giued vs
a drinke of deadly
wine, and hast cau-
sed vs to sucke out the dregges of
it, because wee (*Moab like*) are
settled vpon our Lees. As *Pharaoh*
saw the hew of his bloudy minde
in the waters of *Egypt* turned all
red as blond ; so we may see the
crimson colour of our sins, in the
Vials of thy wrath powred of
late vpon vs. We trade not spiri-
tually for the *pearle of the Gospell*,
and therefore our Merchant's
returnes

returnes faile. Wee would not weepe for our finnes; and therefore the heauens did weepe for vs a long season in continuall showers. We haue beene hard hearted, and *barren in good works*, and therefore thou madest heretofore the *Heauen aboue vs as bras*, and the *earth vnder vs as Iron*. By drunkennesse and gluttonie, by euill perswasions and worse examples, one Soule hath infected another: and therefore thou hast sent a plague, wherby one Body infecteth another: Such a Plague as our Ancients never heard of, and our posterity will scarce beleefe. The chiefe of our Citties haue beene ploughed vp, and sowed so thicke with dead CorpSES, that one could scarce lye by another. Against this and all other iudgements which thy law threatneth, and our finnes prouoke, wee haue no Weapons to contend with thy iustice, but prayers and teares.

Wee

V Vee haue no meanes to cleanse
the infected Ayre but our *sighes*
and groanes. O Lord remoue our
sinnes as a Cloud, and iniquities as
a Mist, and then this dreadfull
bloudie Clowde which latelie
powred downe, but now onelie
droppeth, will vanish of it selfe.

Consummate the worke of
mercy thou hast begun, and quite
remoue this iudgement, through
thy tender compassion in the
Bowels of Christ Iesus, wee be-
seech thee. But remooue this
iudgement in mercy, not in
iudgement. Take not thy hand
off of vs to fetch a greater stroke
at vs. Deliuer vs not from one
plague as thou didst *Pharaoh*, to
send a worse in steed thereof.
Put vs not out of *thine hands in-*
to which wee are fallen, to giue vs
ouer into the hands of our enemies.
Saue vs not from the Sword to
kill vs with Famine; neither
preferue vs from a corporall to
starue vs with a spirituall. Take
not

not away one plaister, to apply a
smarter in the place: but perfect-
ly heale our wounds. Bee abso-
lutely reconciled *ts vs* in him, vp-
pon whom thou hast already layed
the chastisement of our peace. O
remember not our old sins, but haue
mercy vppon vs, and that soone for
we are come to greater misery. Help
vs, O God of our saluation, for the
glory of thy name, O deliuer vs, &
be mercifull to our sinnes, for thy
names sake. O thinke vppon thy
Congregation, and Monnt Sion
wherein thou hast dwelt. Booke
vppon the handes of many thow-
sands that haue beene lifted vp
to thee in publike, and many
more in priuate, to iustifie thee
in thy Iudgements, and blesse
thee for thy mercies, and in-
treate thee for this land, and thy
disconsolate Spouse yet wee-
ping in teares of bloud in diuers
places, *Amen.*

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To

To the Reader.

Since the first impression of this Booke, there hath bene added.

In the Second Edition,

1. A Defence of Christian Feasts and the religious obseruation thereof.
2. A Discourse of the Lent Fasts, the originall and perpetuall practise thereof.
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liuerance.

In this fourth and last Edition.

1. A Psalm of Thanksgiuing for women after their deliuery.
2. An Hymne, and Prayer for all that suffer for the Testimonie of a good conscience.

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THE
PREPARATION
TO RELIGIOUS
exercises in generall.

P A R. I.
Of Devotion.

P Remeditation is the Preparation to private prayer; private to publike; private, and publike to the hearing of the Word; Private, and Publike Prayer, together with the hearing of the word to the worthie participation of the holy Sacrament. For, the Sacrament receiues strength and vigour from the word; the word preached from publike prayer; publike prayer from private Devotion; and that from premeditation
B and

and præconsideration of the nature of Deuotion, and necessitie of preparation it selfe to all holy duties, in the immediate worship of God.

Of Deuotion

Deuotion is the hearts warmth, or rather *the lifes blood* of Religion: It is a sacred bond *knitting* the soule vnto God: It is a spiritual muscle, mouing only vpward and *lifting the hearts, eyes, and hands* continually vnto Heauen. And because it consisteth rather in the seruour of the affections, then light of the thoughts, or blaze, and luster in the words, it is better felt then vnderstood, and yet better vnderstood then can be expressed. Especially, priuate Deuotion, which is the *Saint* to which I deuote this Treatise. For priuate Deuotion (to shunne ostentation, and Hypocrisie in heauenly things) alwaies shuts her selfe vp in her closet, desiring *no eye to see her but her Fathers in secret*. Wounded shee is (like the

Mat. 6. 6.

the Spouse in the Canticles) *with the darts of diuine loue*; and continually bleedeth, but inwardly in teares of *compassion, compunction, and excessive ioy*. There appeares no externall orifez in the flesh to be seene. Shee resembles the strange plant in *Plinie*, which buds inwardly, and shooteth forth no bud, blossome, or leafe outwardly. For if *prinate* Deuotion cometh once to be knowne, it ceaseth to be *prinate*. The greatest commendation of it is like to that of the *Garamantite*, a precious stones, that hath no beantie nor lustre in the outside, or in the surface, but within the bodie of it appeares golden drops. What *Cyprian* speaketh of the worke of regeneration may be truly applyed to this vertue. *It is felt before it can be spoken of, & it must bee kindled in the heart by the Spirit, before it can be felt. It is the true vestall fire that should bee still kept burning in*

B 2

the

Greg. in Cant.

Lachryme sanguis animæ. Aug.

Plin. Lib. 21 c. 16.

Flos nascitur non euident sed in occulto, & intus germinans.

Plin. 37. c. 7. Garamantitis summa commendatio est, quod velut in translucido stillantes intus fulgent aureæ guttæ semper in corpore non incut.

Cypr. Epist. l. 2. Sentitur priusquam dicatur.

Val. Max.
Lih.

the heart ; *but if it goe out like*
that of the Vestales it must bee
 10 *kindled from heauen. To thee*
 20 *therefore ô most holy spirit I*
 30 *addresse my prayer, to kindle*
 40 *and keepe this fire in my soule*
 50 *by thy heauenly blasts. Heate*
 60 *my heart with the feruor of*
 70 *true Deuotion, and touch my*
 80 *tongue with a coale from thine*
 90 *Altar , that the words of my*
 100 *mouth and meditations of my*
 110 *heart may inflame all that reade*
 120 *these deuotions with a loue of*
 130 *Deuotion it selfe , and true*
 140 *Zeale.*

Leo's censure may seeme too
 tart : *He that is not more religious*
in lent than at other times hath lit-
tle or no religion at all. But I haue
 good warrant to suspect the sincer-
 itie of their Deuotioⁿ altogether,
 who are not more deuout in pri-
 uate than in publike. For fire,
 the closer it is kept, the hot-
 ter it burneth ; and the exhal-
 ations which are violently detain-
 ed

ned in craines vnder ground,
 and can haue no vent, are of
 force to moue the earth it selfe.
 It cannon bee otherwise but that
 the penitent, or compassionate
 eye, which droppeth in publike
should runne and gush out with ri-
uers of water in priuate. The
 afflicted soule which sometimes
 stealeth a groane, and fetcheth a
 sigh in the Church, offers vp of-
 ten *prayers with strong cryes* at
 home. He that is affected and ele-
 uated with spirituall ioy in pub-
 like, is transported when he is a-
 lone, and hath priuate commu-
 nications with God. *S. Paul* spake
words of truth and sobernesse to
 the Corinthians, *Whether wee bee*
besides our selues it is to God or
whether wee bee sober it is to you.
 And *Saint Ierome* confirmeth
 it with an oath, that after many
 dayes (nay weekes) spent by
 him in fasting and prayer, in the
 end hee was rauished in spirit
 and seemed to haue priuate con-
 uersation

2. Cor. 5. 13
 Epist. tom. 1.
 & Marias
 in vint.
 Testor. de-
 um, post
 hebdomida-
 rum ieiunia
 &c. visus
 sum mihi
 versari in-
 ter agmina
 angelorum.

uerfation and familiarity with *quires of Angels*. My intent is not to detract any thing from publike Deuotion ; but my desire is to adde to priuate. Publike is more ſolemne, but priuate ought to bee more frequent : publike makes more noyſe, but priuate (for the moſt part) hath a deepe channell. Our Sauour deuideth bleſſedneſſe equally betweene them both : *Bleſſed* (ſaith he) *is he that heareth the word and keepeth it* : it is publike Deuotion that heareth the Word preached, but priuate that keepes it : Publike gathereth Manna in greater abundance ; but priuate is the *golden Omer* that preſerueth it. *The Heart doth not ſo pant & bray for the riuers of waters, as the ſoule of euery religious man longeth for the waters of life*, running plentifully out of the golden ſpouts of the Temple, the Miniſters of the Word ; but priuate deuotion it is that breeds
this

this longing after the publike Ministerie. Let vs take a patterne of Deuotion from our blessed Sauour, to whom all deuotions are due. What commandeth he by expresse precept? *When thou prayest enter into thy closet* : and what commendeth he most by his own practise ? it is true, he calleth *his house the house of prayer* ; and as we reade, *that he was dayly preaching* : so I doubt not but he was daily praying *in the Temple* ; yet yee shall finde him oftener on the *Mount*, or in the *Garden*, or in some priuate solitary place praying alone, then in the Temple : yea, & continuing longer in prayer there, *spending somtimes whole nights* in it. This practise of our Sauour hath bene a president to all those whose names in the Church of GOD are, and haue bene as a pretious ointment for daily offering the sweetest incense of prayer to him. Religious men neuer are wanting in publike as-

Mat. 6. 6.

Mat. 14. 27.

Mat. 26. 36.

Mar. 1. 35.

Luke. 6. 12.

Luke. 9. 8.

28.

Luke. 11. 1

Luke. 22. 45

Iohn. 17. 5.

Dan. 6. 10.

Psal. 6. 6.

Psal. 77. 6.

Act. 10. 30.

Reuel. 1. 10.

2. Cor. 7. 11

semblies, but they exceed in private Deuotion. Publike exercises of religion be their feasts, but private their ordinary. Where finde you *Daniel* but in his chamber at his Deuotion looking towads *Ierusalem*? Where finde you *Dauid* but in his couch watering it with his teares, and communing with his owne heart in the night? Where finde you *Cornelius* but in his house praying? Where finde you *Saint Iohn* on the Lords day but in the *Ile* alone by himselfe in the spirit. The powring out our speciall complaints to *God*, our vowes to refraine such company & such occasions of euill, the ripping vp of our whole life with a particular confesion of our sins, aggrauated by all circumstances, and all these parts of repentance, or the soules discipline mentioned by *Saint Paul* are most necessary exercises of religion, yet cannot bee so safely done, nor so decently, nor so effectually in publike

publike as in priuate. These parts are not to bee acted on the stage, but within the hangings. He that actes these on the stage will haue the person of an hypocrite put vpon him for it. Where was our Sauour in the agony, wherein he prayed most earnestly, but alone in *Gethsemane*? Where was hee transfigured but on the holy *Mount* as hee was at his priuate prayer? *Moses* his face *shined* after hee came from his secret parly with *God*, and our soules shall shine with all spirituall graces, if wee haue often priuate conference with him by prayer, but alwaies with due reuerence and preparation before.

PARAG. 2.

Of Preparation.

Preparation to religious exercise, is twofold.

- I [Extraordinarie, as watching,
fasting, & the like, of which

*Commodius
ista intus
transgan-
tur. Text.*

Luk. 22. 44.
Mat. 26. 36.
Mat. 17. 2.

Exod. 34.
29.

see the admonitiō for Ashwed-
nesday, and the priuate fast of
Deuotion.

2 Ordinary;
which con-
sisteth in

1. Cleansing our
Conscience from
the guilt & staine
of foule sinnes, e-
specially grosse ac-
tuall sinnes newly
committed.

2. Sequestering our
thoughts from
worldly cares and
businesses.

3. Considering be-
fore hand what
the religious work
is we are about, &
how we ought to
performe it, and
carrie our selues in
it.

Moses put off his shooes, and
David washed his hands before he
drew neare to God. The Iewes
and Turkes, at this day, wash
themselves before they enter
their

Purgation
Exod. 3.5.
Act. 7.53.
Psal. 26.6.

their Temples, and the ancient Pagans vsed many ablutions and *lustrations* before they durst com in sight of their feigned *gods*. The vncleane spirit in the Gospell had a cleane lodging, and shall we entertaine the most pure and holy Spirit of *God* in an vncleane roome in our Soules? V What Courtier presumeth to come into the Kings presence in stinking and nastie cloathes, or with his hands and face all be-smearred with dirt, or spotted with inke? How dare wee then appeare before *God* with a foule and nastie Conscience; with a heart full of malice, *eyes full of adultery*, hands full of the *treasures of wickednes*, mouthes full of deadly *poyson of Aspes*? V When wee haue defiled our eyes with vnchast lookes, shall wee presently cast them vp to heauen, and confidently looke *God* in the face, who is a *God* of most pure eyes, and cannot endure the least spot of impuritie? when

Mat. 12. 44

σαφές λό-
γος.

Esa. i. 16.

Psal. 26. 6.

2. Seque-
stration.

when wee haue defiled our hands with blood or vncleanesse, or telling our vse money, shall we presently lift them vp in supplication to *God*? when wee haue defiled our tongues with corrupt & rotten communication, shall we presently employ the in diuine prayer? when wee haue defiled our bodies with beastly lusts, and *wallowed in the mire* of swinish pleasures, shall we presently present our selues as a sacrifice vnto *God* in priuate, or publike Deuotion? *God* by his holy Prophet teacheth vs another lesson: *Wash you, make you cleane, put away the euill of yours doing from before mine eyes; Cease to doe euill, learne to do well: Come now let vs confer and reason together.* And by *K. Dauid*, *I will wash my hands in innocency, &c.*

Secondly, hee that will consecrate his thoughts and affections by priuate Deuotion vnto *God*, must remoue and sequester them from earthly affaires, and world-ly

ly negotiations. For the cares of this life, as they *choake the seeds of the word*: so they stifle deuout meditations in the wombe that conceiueth them. It is not more difficult to cast vp one eye to heauen, and the other downe on the earth at the same instant, then to fixe our cogitations and intentions at once on *God* and the world. Holines in the Greek implieth a direct contradiction to earthlinesse. *God is a Spirit*, and cannot bee otherwise seene of vs then in spirit. *Blessed are the pure in heart, for they shall see God*. The Soule of man is a glasse most truely representing *Gods Image*. If a glasse be fur'd, or soyled with dust or dirt, it reflecteth no shape or proportion aright: but wipe the dust from the glasse, and you shal see cleerely. So (saith *Bernard*) *rubbe thy glasse, wipe away all dustie earthlinesse from thy minde, and thou shalt see God in thy soule,* and

ἅγιος, ἀβὲ
& γῆ.
Hagios is
deriued
from A the
pruatiue
participle, &
Ge signify-
ing earth,
as if you
would say
unearthli-
nesse.
Mat. 5. 8.
Bern. de
nat. dom.
Tergat
speculum,
mundet
spiritum
suum qui
scitit vide-
re deum.

3. Precon-
sideration.

Eceles. 5. 1.

and conceiue cleare and diuine imaginations of him.

Thirdly, he that desireth that *God should haue respect to him, and to his spirituall offerings*, must be *more ready to heare* the wise man, and *looke to his foote*, then to make hast to *offer the sacrifice of fooles*. What is it to *offer the sacrifice of fooles*, but rashly, and vnaduisedly, not to bring and lay downe, but to throw his gifts on *Gods Altar* without considering what he offereth, or how, or to whom? He that makes no more of prayers to *God*, then of speaking with one of his companions, nor of perusing inspired Scriptures, then reading a peece of *Aristotle* or *Linie*, nor of participating of the blessed Sacrament, then taking a morsell of bread, or drinking a cup of wine, can expect no blessing for the vse, but rather ought to feare a curse for the abuse of these meanes of saluation These Ordinances

ces of *G O D* sanctifie not such, but they rather prophane them.

Numa Pompilius forbad any man vnder a great penalty to salute his gods in the high-way, or to pray, or bow, or to doe anie reuerence to their temples, or images, as they walked by them in the streets: and *Wouer* yeelds a reason of this law better then the law it selfe, *Diuine Maiesty* (saies he) *must not bee sleighted, holy duties must not bee suddenly slubbered ouer, but performed with reuerend regard, and religious cunctation or delay to frame and compose the minde vnto them.* But men haue forgotten the feare of the *Lord*, euen in his presence, and vnder his eyes. The holy Name of *God* is made so common in mens mouthes, and his dreadfull Maiesty so cheape in their estimation, that as they speake of him without reuerence, so also they speake to him without

*Wouerus de
polymathia
sacris reli-
giosa debe-
tur mora.*

*Suspensio
gradu.*

Psal. 26. 6.

Heb. 12. 29.

*Nesciebam
me tibi tam
familiarē
esse. Eras.
Apoth.*

without aduised premeditation. They are farre from *Dauids* modesty, who went step by step, and fetched a compasse to come to *Gods* Altar. *I will wash my hands in innocencie, and so I will compasse thine Altar*; but these make but one stepe to it. They suddenly & rudely rush vpon *Almighty God*, neuer thinking that hee is a *consuming fire*.

Augustus being inuited by a priuate Gentleman to his house, & entertained but slenderly, below the maiesty of so great an Emperour; instead of thanking him, gaue him a secret, but smart checke for it, *I know not* (saith he) *before that wee were such familiars*. But hath not the King of heauen and Monarke of the whole world more iust cause to censure in the like manner, or more seuerely those among vs that seeme most forward to inuite & entertaine him; who run into his presence without shewing any reuerence;

reuerence; speake vnto him without bowing their knee; heare him in the Ministry of the word without vncouering their heads, so much as at the reading the Text; participate of the dreadful Mysteries (as the Fathers call them) of his blessed body and Blood; sitting at the Communion as they doe at their ordinarie table, without expressing any thankfull humility, or giuing testimony, that they discern the Lords body from common meat. Is this, to *serue the Lord Christ with feare*? To reioyce vnto him *with trembling*? To *kisse the Son* least he be angry? Nay to fall low before his footstoole, because he is holy? But I will speake no more of Preparation to holy duties in generall, least the *preludium* grow longer then the lesson which I am now to pricke.

*Tremenda
mysteria.*

P A R.

PARAG. 3.

The preparation to Prayer.

Pfal. 45.

I. 2.

Pfal. 39. 3.

My heart is indighting of a good matter: my tongue is the pen of a ready writer, saith the kingly Prophet, and againe, My heart was hot within mee, while I was musing the fire burned, then spake I with my tongue: If this sweete finger of Israel, first pricked the notes in his heart before hee began to sing them; if hee who was inspired by the holy Ghest, framed his Prayers, and Psalmes of thankesgiuing in his minde, before hee deliuered them by his tongue; ought not we who are as farre behind him in his gifts, as wee are below him in condition, much more meditate before wee vtter any thing to the Lord? I speake not of pyous eiaculations, which must needs be suddaine as their occasions are and the motions

ons of Gods Spirit within vs; but of a set conceiued Prayer, wherein wee ought not onely well to ponder the matter, but euen weigh (if wee haue time) euery word in the ballance, that they be not found too light, and thereby our Prayers against sinne, bee turned into sinne. *Be not rash with thy mouth and let not thine heart bee hasty to utter any thing before God.* Seneca obseruing how bold men made with God, and what strange petitions they blushed not to preferre vnto him, gaue this sage aduise, *So deale with men as if God saw thee, and so speake with God as if men heard thee.* For many men vent such vncharitable, enuious, and malicious matters, such confused, and vndigested stufte, such impertinences, inconsequencies, and absurdities, especially in their priuate extemporarie Prayers, as they would bee ashamed that any man of quality or vnderstanding should

Eccles. 5. 2.

Senec. epist.

*Pers. In-
trorsum ob-
murmurat
ô se bulet
patruipre-
clarum su-
nuus, & ô si
&c.*

should ouerheare them. It would make a prophane man laugh, but a Religious man weepe, to listen and marke how sometimes they court Almighty God with idle complements; sometimes they cast vp prayers with strong lines to heauen, as it were (by force) to pull down a blessing from thence; sometimes they expostulate with *God* in a sawcie, and sometimes pose him in a ridiculous manner. Sometimes they discourse profoundly in their prayer, as if they meant in good earnest to teach Almighty *God* what he ought to doe. Sometimes they are tedious cloying his cares with bablings and vaine repetitions; and sometimes againe they are too briefe, curtaling their Orisons, and breaking off in the midst. One while they fly too high, and meddle with counsels of State; and another while they fall too low, and tell *God* a homely Household tale. If they heare a strange

strange Phrase, or an effected strain of puf-paste eloquence, this they cull out carefully, and insert into their garlands. *Peter Moulin* iustly taxeth a Friar for stiling *Christ* the *Dolphin* of heauen; and I thinke he as well deserueth blame who prayeth to God that hee may *march to heauen in perfect equipage*, or come vnto God, not with the soales of his feet, but the seete of his soule: who layeth open before God his manifold defections, infections, imperfections; his sinnes of an higher straine, and deeper stains; and commendeth to his gracions goodnesse all the Ministers of the Church by what titles soeuer they are signified or dignified.

Giue me leaue to tell these men in their owne language that this is *playing* not *Praying*; and that in sending vp such prayers they burne not *Incense* to God, but *incense* him rather: Of if they will not heare me, let the graue high-
Priest

*Sanctè ma-
gis quam
scite.*

*Macies illis
pro sanitate
est, & iu-
dicij loco
infirmitas
cedit.
Quin instit.
orator.*

Priest among the ancient *Romans* Schoole them as he did a *Vestall* whom he obserued to be too curious, & neate about her worke, which was tending the holy fire. *Virgin* do your worke holily rather the ouer neatly; reuerently, rather then trimly. There are a sort of men in direct opposition to these, who affect a kinde of *Rhetoricke* which weedeth out all flowers of Rhetoricke. They can away with no Prayer, or meditation which fauours of the lampe, though the oyle be sacred. Nothing pleaseth them in this kinde, but that which is spunne with an ouer course thread. Courtnes to them is strength; dulnes grauity; drinesse iudgement; leanness health: and pack-staffe plainnes the euidence (as they terme it) of the Spirit, and simplicity of the Gospel. Well may they claime kindred with the old *Egyptians*, who (as *Herodotus*, and *Strabo* report) temper mortar with

with their hands, and kneade their
dow with their feete. Right so
these men in all other things like
well of art and wit, where the
matter is vile, and base; but in the
deliury of heauenly concepti-
ons, vtterly abandon them. But
they should haue considered
better, that sharpenesse of wit, &
true eloquence are gifts of God,
and therefore best of all to bee
employed in holy things, as gold
and siluer are best bestowed in
adorning Gods house, so it bee
without superstition. V Was not
fine linnen, and *blew silke*, and
Scarlet of as good vse in the
Arke as *Camels haire*? Is not the
Queene brought into the spiri-
tuall Solomons chamber, in a *Ve-*
sture of gold wrought about with
diners colours? V Was not the holy
oyle, and precious oyntment
made by Gods Commandement
according to the art of the Apo-
thecary? are there not in the Pro-
phet *Esay*, the *Psalmes of David*,
and

Exod. 30.
25.

and the Epistles of *S. Paul* and other parts of Scripture in the originall language more exquisite peeces of Art, and straines of eloquence, then are to bee found in any other writings whatsoever? If they are *accursed who doe the workes of the Lord negligently*, certainly the more diligence we vse, the more blessed or holy labours shall be. For my part, I like a resolution in this kinde answerable to *Dauids* in another; *Never to offer that to God that costeth me nothing*. There remaineth yet in some places some of the base sect of the *Pattalorochita*, who place Religion in nosing their words, and speaking to *God* in a harsh, and vncouth sound, and pronounciation. They will not cry, but howle and bellow to him. But these are so few in number, & their error is so contemptible, that I hold it scarce fit the naming, and no way worthy the refuting. I would there were no more

παταλονχίται.

Mat. 23. 41.

more left of the sect of the *Pharisees*, who under colour of long Prayers devour widows houses ; who perfume their censuring, and corrupt dealing with the *balme of Gilead* : who make Religion, and Devotion a stalking horse to their ambitious, & avaritious purposes, and ends.

» O mercifull *God* how is thy
 » patience abused? How is thy
 » Maiesty sleighted? How is thy
 » worship prophaned? O what
 » sinfull wretches are we, who
 » neede a large pardon, not only
 » for our profane, and carnall,
 » but euen for our holy & spiri-
 » tuall exercises? *Lord be merci-*
 » *full!* shall I say to our sins? Nay
 » euen to our best works which
 » are not free from imperfecti-
 » ons, Euen when wee pray a-
 » gainst sin, wee sin in Praying,
 » both in respect of the forme,
 » and manner, & end of prayer.

Which that wee may not do ;
 or not so frequently ; or not so

C grievously,

grievously, let vs prepare our
selues before hand, with the
Admonition, Hymne, and Prayer
ensuing.

The

THE ANALYSIS.

Thou who
desirest to
make a di-
vine Prai-
er, must by
premedita-
tion frame
in thy
minde,

- I The forme which must be.
 - I Conceined in few words.
 - 2 Conformable to the pat-
terne, the Lords prayer.
- 2 The matter which consists of
three parts :
 - I Humble confession, see A.
 - 2 Confident innocation, or
petition, see B.
 - 3 Hartie Thanksgiving,
see C.

A

1 In humble Confession set before thee,

- | | | | |
|---|-----------|---|-------------------------------|
| { | 1 GOD his | { | 1 Terrible Name. |
| | | | 2 Glorious maiestie. |
| | | | 3 All seeing eye. |
| | | | 4 Infinite puritie. |
| | | | 5 Strict iustice. |
| | | | 6 Fierce wrath against sinne. |
| { | 2 Man his | { | 1 Vilenesse. |
| | | | 2 wretchednesse. |
| | | | 3 Sinfulnesse. |
| | | | 4 Wants and unabilitie. |

B

2 In the second part which is confident invocation petition or supplication, fixe thy thoughts on

- | | | | |
|---|--------------|---|-----------------------------|
| { | 1 God his | { | 1 Loue to Man. |
| | | | 2 Mercy and long suffering. |
| | | | 3 Gracious promises. |
| | | | 4 Omnipotent goodnesse. |
| { | 2 Christ his | { | 1 Perfect obedience. |
| | | | 2 Plenarie satisfaction. |
| | | | 3 Perpetuall intercession. |

C

3 In the third, which is hartly Thankesgiuing, recount God his benefits:

- | | | | | | | |
|---|---------------|---|---------------|---|---|--------------------------|
| { | Spirituell | { | 1 Election | { | { | 5 Iustification. |
| | | | 2 Creation. | | | 6 Sanctification. |
| | | | 3 Redemption. | | | 7 Hope of glorification. |
| | | | 4 Vocation. | | | |
| { | Temporall as, | { | 1 Health | { | { | 5 Good Name. |
| | | | 2 Strength. | | | 6 Friends. |
| | | | 3 Wealth. | | | 7 Safetie. |
| | | | 4 Libertie. | | | |

THE

THE TEXTS.

GOD is in heauen, and thou
vpon earth; therefore let
thy wordes bee *few*. *Eccles. 5.*
2.

Vhen yee pray, vse not vaine
repetitions as the heathen doe:
for they thinke that they shall be
heard for their *much speaking*,
Mat. 6. 7.

After *this* manner Pray yee,
verse 9.

Hee that couereth his sinnes
shall not prosper, but who so *con-*
fesseth, and forsaketh them shall
haue mercy, *Pro. 28. 13.*

I said I will *confesse* my trans-
gressions to the Lord, and thou
forgauest the iniquitie of my sin,
Psal. 32. 5.

Feare his glorious, and *dread-*
full Name. The Lord thy God,
Deut. 28. 58.

Let them praise thy great, &
terrible Name, for it is holy, *Psa.*
99. 3. C 3 Holy,

Prayer
must be
SHORT.

Conforma-
ble to the
patternne,
consisting of
three parts.
1. pag.
Humble cō-
fession.
wherein
must be con-
sidered.
God his ter-
rible Name.

Holy, and *reuerent* is his Name, Psal. I I I. 9.

I am a great King, saith the Lord of Hoasts, and my Name is *dreadfull* among the heathen, Mal. I. 14.

*Glorious
Maiefty.*

O Lord my God thou art become exceeding *glorious*; thou art clothed with *Maiefty*, and honour, Psal. 104. 1.

Thou deckest thy selfe with light as with a garment, and spreadest the heauens like a curtaine, Ver. 2.

The glorious Maiefty of the Lord shall endure for euer, Ver. 3 I.

Then a cloud couered the Tent of the Congregation, and the *glory of the* Lord filled the Tabernacle, Exod, 40. 34.

The Chariots of God are twenty thousand, euen thousands of Angels, &c. Psal. 68. 17.

V Who is the *King of glorie*? Euen the Lord of Hoasts, hee is the *King of glory*, Psal. 24. 10.

The

The LORD, euen the most Mighty God hath spoken, and called the world from the rising of the Sunne to the going downe of the same, Psal. 50. 1.

Blessed be his *glorions Name* for euer, and let all the earth bee filled with his *Maieſty*, Amen. Amen. Psal. 72. 18.

Who onely hath immortality dwelling *in the light* which *no man can approach vnto*, 1. Tim. 6. 18.

And *Moses* was not able to enter into the tent of the Congregation, because the Clowde abode therein, and the *glory of the Lord filled the Temple*, Exod. 40. 35.

I will reprove thee, and set thy finnes in order before thine eyes, psal. 50. 21.

His al-seeing eye.

O Lord thou hast *searched* me, and knowest me, psal. 139. 1.

Thou *knowest* my downe-sitting, and mine vp-rising; thou *understandest* my thoughts long before, ver. 2. C 4 The

The waies of man are before the *eyes of the Lord*, and hee pondereth all his doings, Pro. 5. 21.

The eyes of the Lord are in every place, beholding the euill, and the good. Pro. 15. 3.

If thou sayest, behold we knew it not, doth not he that pondereth the heart consider it? & hee that keepeth thy soule, doth *not hee know it*? Pro. 24. 12.

Mine eyes are vpon all their waies, they are not hid from my face; neither is their iniquitty hid from *mine eyes*. Ier. 16. 17.

If our hearts condemne vs, God is greater then our hearts, and *knoweth all things*, 1. Ioh. 3. 20.

Infinite purity and holinesse.

Behold euen to the Moone, and it shineth not, yea the *Starres are not pure in his sight*; how much lesse man that is a worme? Iob 25. 5.

Thou art not a God that hast pleasure in wickednesse; neither shall euill dwell with thee, Ps. 5. 4
Thou

Thou lovest righteousnesse, and hatest iniquity, therefore God euen thy God hath annoynted thee with the oyle of gladnesse aboue thy fellowes, Psal. 45. 7.

And one cryed to another, and said, *Holy, holy, holy*, is the Lord of Hosts, Isa. 6. 3.

Then the Moone shall be confounded, and the Sunne ashamed when the Lord of Hosts shall raigne in Mount Sion, Isa. 24. 23.

And they (the foure beasts full of eyes) rested not day & night, saying, *Holy, holy, holy*, Lord God Almighty, Reuel. 4. 8.

Doth not hee that pondereth the heart confider? and hee that keepeth thy soule, doth hee not know it, and shall not hee render to euery man according to his workes? Pro. 24. 12.

Reioyce o young man in thy youth, and let thy heart cheere thee in the dayes of thy youth, &c. but know thou that for all these things God will bring thee

thee to iudgement, Eccles. 11.9.

Woe vnto the wicked, it shall bee ill with, him for the *reward of his hands shall bee ginen him, Isa. 3. 11.*

Thine eyes are open vpon all the waies of the sonnes of men, to *giue euery one according to his waies, & according to the fruit of his doings. Ier. 32. 19*

I say vnto you, that of *euery idle word* that man shall speake, they shall *giue an accompt* in the day of Iudgement, Mat. 12. 36.

Then thinkest thou this, O man that iudgeth them which doe such things, and doest the same, that thou shalt *escape the iudgement of God? Rom. 2. 3.*

Thou treasurest vp vnto thy selfe wrath against the *Day of wrath, & reuelation of the righteous iudgement of God, Rom. 2. 5.*

Who will *render to euery one according to his deeds, vers. 6.*

If yee call on the Father, who
with-

without respect of persons iudgeth according to euery mans worke, passe the time of your sojourning here in feare. 1. Pet. 1. 17.

The time is come that *iudgement* must begin at the *House of God*; and if it first beginne at vs, what shall *be the end of them* that obey not the Gospell of God?

And if the *righteous* scarcely be *saued*, where shall the vngodly and sinners appeare? ver. 18.

God *spared not the Angels* that sinned, but cast them downe into hell and deliuered them to chaines of darkenesse, to bee reserved vnto iudgement, &c. 2. Pet. 2. 4.

Serue the Lord with *feare*, and reioyce with *trembling*, pla. 2.. 11

Kisse the Sonne least he bee *angry* & yee perishe from the way, for if his *wrath* bee kindled but a little, blessed are al they that put their trust in him, ver. 12.

Thou, euen thou art to bee *feared*, and who may stand in thy

Fierce
wrath a-
gainst sinners,
& sinners.

thy sight when thou art *angry*?
Psal, 76. 7.

Then the earth shooke & trembled, the foundations also of the Hilles moued, and were shaken because hee was *wrath*, Psalme 18. 7.

The Lyon hath roared, who will not *feare*? Amos 3. 8.

It is a *fearesfull* thing to fall into the hands of the liuing God, Heb, 10. 31.

I saw a great white Throne, & him that sate on it, *from whose face the Earth and Heauen fled away*, and there was found no place for them, Reuel. 20. 11.

And they sayd to the Mountaines and Rockes fall on vs, and hide vs from the face of him that sitteth on the Throne, and from the *wrath of the Lambe*, Reuel. 6. 16.

Dust thou art, Gen, 3. 19.

Behold I haue taken vpon mee to speake vnto the Lord who am but *dust and ashes*, Gen, 18. 27.

what

Man his
vilenesse.

V What is *man* that thou art
mindfull of him, and the *Son of*
man that thou visitest him, Psal.
8. 4.

Surely euery man liuing is alto-
gether vanity, Psal. 39. 11.

All nations before him are as
nothing, and they are counted to
him *lesse then nothing*, and *va-*
nity, Ifay 40. 17.

He knoweth our frame; hee
remembreth that we are but *dust*,
Psal. 103. 14.

Man that is borne of a woman
hath but few daies, and is full of
misery, Iob 14. 1.

wretched-
nesse.

Is not mans life a *warfare* vp-
on earth? Are not his daies also
as the daies of *an hireling*? Iob
7. 1.

O *wretched* man that I am,
who shall deliuer mee from the
body of this death? Rom. 7. 24.

Euery imagination of the
thoughts of mans heart are onely
euill continually, Gen. 6. 5.

Sinfulnesse.

There is no man that *finneth*
not, I. King. 8. 46. who

Who can bring a cleane thing out of an *uncleane*? Iob. 14.4.

They are altogether become *filthy*, there is *none that doth good*, no not one, psal. 14.3.

Behold I was shapen in *iniquity*, and in *sinne* did my mother conceiue me. psal. 51.5.

Who knoweth how oft hee *offendeth*? Cleansethou me from my *secret sinnes*, psal. 19.12.

If thou Lord shalt marke what is done *amisse*, who may *stand*? psal. 130.3.

Enter not into iudgement with thy seruant, for in thy sight shall *no man living bee iustified*. Psal. 143.2.

Wee are all as an *uncleane thing*, and all our righteousness is as *filthy ragges*, Isa. 64.6.

Who can say, I haue made my heart *cleane*, I *am pure* from my sinne? Pro. 20.9.

For the Scripture hath concluded *all vnder sin*, Gal. 3.22.

In *many things* wee *offend all*, Iam. 3.2. If

If wee say that we haue no *sin* wee deceiue our selues, and there is no truth in vs, 1. Ioh. 1. 8.

V Without me ye can doe *nothing*, Iohn 15. 5.

Not that wee are *sufficient* of our selues to *thinke any thing* as of our selues, but our *sufficiency* is of God, 2. Cor. 3. 5.

The Lord is nigh vnto all them that call vpon him; yea all such as call vpon him *faithfully*, Psal. 145. 18.

All things whatsoever ye shall aske in prayer *beleeuing*, yee shall receiue, Mat. 21. 22.

Let him aske in *faith*, nothing *mauering*, Iames 1. 6.

Thou hast beene *pretious* in my sight, and I haue *loved* thee. Isa. 43. 4.

God so *loved* the world that hee gaue his onely begotten Sonne, that whosoever beleeueth in him should not perish, but haue euerlasting life, Iohn 3. 16.

As

*wants and
vnabilitie.*

2 Part.
*Confident
inuocation:
wherin to
be conside-
red.*

God his
Love.

As the Father hath loved me,
so I have *loved* you, Ioh 15. 9.

The kindnesse, and *love* of God
our Saviour towards man appeared,
&c. Tit. 3. 4.

To him that *loved* vs, and washed
vs from our *sins* in his owne
blood, Reuel. 1. 5.

And hath made vs Kings and
Priests to God, and his Father
to him bee glory and dominion
for euer, ver. 6.

Mercy and
long-suffering.

The Lord, the Lord God *mercifull*,
& *gracious*, *long-suffering*,
abundant in goodnesse and truth,
Exod. 34. 6.

The Lord your God is *gracious*,
& *mercifull*, and will not
turne away his face from you, if
you returne to him, 2. Chron.
30. 9.

For thy *great mercies* sake
thou diddest not vtterly consume
them, nor forsake them, for thou
art a *gracious and mercifull* God,
Nehemiah 9. 31.

The Lord is *mercifull & gracious*,

cious, slow to anger, and plentiful in mercy, Ps. 103. 8. v. 11. 13. 17

V Who is a God like vnto thee, that *pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? hee retaineth not his anger for euer, because he delighteth in mercy, Mica. 7. 18.*

He will turne againe, hee will haue *compassion* vpon vs: he will subdue our iniquities, and thou wilt *cast all their sinnes into the deapth of the sea, ver. 19.*

Despisest thou the *riches* of his goodnesse, and *forbearance*, and *long-suffering*, not knowing that the goodnesse of God leadeth to repentance? Rom. 2. 4.

God is not slacke as some men count slacknesse; but is *long suffering* to vs-ward, not willing that any should perish, but that all *should come* to repentance, 2. Pet. 3. 9.

The seed of the woman shall bruise thy head, Gen. 3. 15.

Hee

*Grations
promises.*

He forgiueth *all thine iniquities*, and *healeth all thy diseases*,
Psal. 103. 3.

He will not alwaies chide, nor
keepeth hee his *anger* for euer,
verse 9.

His *anger* endureth but for a
moment, in his *favour* is life;
weeping may endure for a night,
but *joy* commeth in the morning,
Psal. 30. 5.

They that sow in teares shall
reape in *joy*, Psal. 126. 5.

Though your sins bee as scar-
let, they shall be as *white as snow*;
though they bee red like crim-
son, they shall be as *wooll*, Isa. 1.
18.

In a little wrath I hid my face
from thee for a moment, but
with *everlasting kindnesse* will I
haue mercy on thee, saith the Lord
thy Redeemer, Isa. 54. 8.

If the wicked will turne from
all his finnes which he hath com-
mitted, & keepe all my statutes,
and doe all that which is lawfull
and

and right, *he shall surely live, hee shall not die*, Eze. 18.21.

Haue I any *pleasure* at all that the *wicked should die*, saith the Lord God, and not that he should returne from his waies and *line*? ver. 23.

As I liue, saith the Lord God, I haue no pleasure in the death of the wicked, but that the wicked turne from his way and *line*, Eze. 33. 11.

I will *betroth thee* vnto me for euer, yea I will *betroth thee* vnto me in righteousnesse, & in iudgement, and in *louing kindnesse*, and in *mercy*, Hosea 2. 19.

A bruised reede shall hee *not breake*, and smoking flax shall he *not quench*, Mat. 12.20.

Come vnto me *all ye* that labour and are heauie laden, and I will giue you *rest*, Mat. 11.28.

There is no condemnation to them which are in Christ Iesus, Rom. 8.1.

To him that *is able* to doe exceeding

Omnipotent
goodnesse.

ceeding abundantly, *aboue all that we aske or thinke*, be glory, &c. Ephes. 3. 20.

I am God *all-sufficient*, walke before me, and bee thou perfect, Gen. 17. 1.

Abraham being fully perswaded that what God had promised hee *was able* to performe, Rom. 4. 21.

God is *able* to make all grace abound towards you, that you alwaies hauing sufficiency in all things, may abound to euery good worke. 2. Cor. 9. 8.

The same Lord *ouer all* is rich vnto all that call vpon him, Rom. 10. 12.

Thus it becommeth vs to *fulfill all righteousnesse*, Mat. 3. 15.

VVhich of you *conuinceth* me of sinne? Ioh. 18. 46.

As by one mans disobedience many were made finners, so by the *obedience* of one shall many be *made righteous*, Rom, 5. 19.

Hee hath made him to be sinne for

*Christ his
perfect obe-
dience.*

for vs who knew no sinne, that we might bee made the *righteousnes of God in him.* 2. Cor. 5. 21.

Hee was in all poynts tempted like as we are, yet *without sinne,* Heb. 4. 15.

Such an high Priest became vs who is *holy, harmlesse, undefiled, seperate from sinners,* Heb. 7. 26.

He did no sin, neither was guile found in his mouth. 1. Pet. 2. 22.

VVith the Lord is mercy, and *plenteous redemption,* Ps. 130. 7.

The *chastisement* of our peace was upon him, Isa. 53. 5.

The Sonne of man came to giue his life a *ransome* for many, Mat. 20. 28.

I *lay downe* my life for my sheepe. Ioh. 10. 15.

Feed the Church of GOD which hee hath *purchased* with his owne blood, Act. 20. 28.

He was deliuered for our *offences*, and was raised againe for our *iustification*, Rom. 4. 21.

Being *iustified by his blood*
wee

Full satisf-
faction.

wee shall bee saued from wrath through him, Rom. 5. 9.

V Who gaue himselfe a *ransome* for all to be testified in due time, 1. Tim. 2. 6.

How much more shall the *blood* of Christ, who through the eternall spirit offered himselfe without spot to God, *purge* our consciences from dead workes? Heb. 9. 14.

His owne selfe *bare* our sinnes in his owne body on the tree, that we being dead to sin should liue vnto righteousness, by whose *stripes* yee were *healed*, 1. Pet. 2. 24.

The *blood* of Iesus Christ *clea-
seth vs from all sin*, 1. Iohn 1. 7.

Thou wast slaine, and hast *re-
deemed vs* to God by thy *blood* Reuel. 5. 9.

Perpetuall
intercession

Thou art a Priest *for euer* after the order of Melchizedek, Psal. 110. 4.

It is Christ that died; yea rather that is risen againe, who is
euen

euē at the right hand of God,
who also *maketh intercession* for
vs, Rom. 8. 34.

There is one God, & one *Me-*
diator betweene God, and man,
the man Christ Iesus, 1. Tim. 2. 5.

He is able to saue them to the
vntermost that come vnto God
by him, seeing hee euē liueth to
make intercession for them, Heb.
7. 21.

Christ is entred into heauen
it selfe, now to *appeare* in the pre-
sence of God *for vs*, Heb. 9. 24.

If any man sinne, wee haue
an *Aduocate* with the Father, Ie-
sus Christ the righteous, 1. Iohn
2. 1.

And he is the propitiation for
our sinnes, ver. 2.

Giue thanks ô Israel to the
Lord from the ground of the
heart, Psal. 68. 26.

It is a good thing to *giue*
thanks to the Lord, Psal. 92. 1.

O *giue thanks* to the Lord, &
call vpon his Name, Psal. 105. 1.

I will

3 Part.
Heartie
thanksgi-
uing.

I will *giue thanks* to the Lord with my *whole heart* secretly among the faithfull, & in the congregation. Psal. 111.1.

Hee *felldowne* on his face, at his *feete*, *giuing him thanks*, Luk. 17. 16.

There are not found that returned to *giue glory to God*, saue this stranger, ver. 18.

Giuing thanks alwaies for all things vnto God & the Father, Ephes. 5. 20.

V Whatsoever ye do in word or deed, doe all in the name of the Lord Iesus, *giuing thanks* to God and the Father, by him, Colos. 3. 17.

V Ve *giue thanks* to God alwaies, 1. Thes. 1. 2.

In every thing *giue thanks*, for this is the will of God in *Christ Iesus* concerning you, 1. Thes. 5. 18.

God his benefits
Spiritual.

What shall I render to the Lord for all his *benefits*? Psal. 116. 12. & Psal. 68. 19.

But

But ye are a *chosen* generation, a royall Priest-hood, an holy nation, a peculiar people, that yee should shew forth the prayles of him who hath called you out of darkenesse into his maruellous light, 1. Pet. 2. 9.

Election.

They that are with him are called, and *chosen*, and faithfull, Reuel. 17. 14.

Ye haue not chosen me, but I haue *chosen* you, Iohn. 15. 16.

Who shall lay any thing to the charge of Gods *elect*. Ro. 8. 33.

According as he hath *chosen* vs in him, before the foundation of the world, Ephes. 1. 4.

God hath from the beginning *chosen* you to saluation through sanctification of the Spirit, &c. 2. Thes. 2. 13.

God *created* man in his owne image, Gen. 1. 27.

Creation.

Haue dominion ouer the fish of the sea, and the fowles of the aire, and ouer euery liuing thing that moueth vpon the earth, ver. 28.

D

Thy

Thy hands haue *made mee*, and *fashioned me*, Psal. 119.73.

Thou hast *fashioned me* behind and before, and layed thine hand vpon me, Psal. 139.4.

Thine eyes did see my substance yet being vnperfect, and in thy booke were all *my members written*, which in continuance were *fashioned*, when as yet there was none of them, Psal. 139.16.

Thou art worthy, O Lord, to receiue glory, and honour, and power, for thou hast *created all things*, and for thy pleasure they are & were *created*, Reu. 4.11.

Redemption

Thou hast *redeemed mee* O Lord, God of truth, Psal. 31.5.

Blessed bee the Lord, for hee hath visited & *redeemed* his people, Luke 1.68.

Being iustified freely by his grace through the *redemption* that is in *Iesus Christ*, Ro. 3.24.

Christ Iesus of God is made vnto vs wisdom, & righteousness, sanctification, & *redemption*, 1. Cor. 1.30. Christ

Christ hath *redeemed* vs from the curse of the Law, being made a curse for vs, Gal. 3.13.

In whom we haue *redemption* through his *blood* the forgiuenes of sins, according to the riches of his grace, Ephes. 1.6. Colos. 1.14.

By his owne *blood* hee entred in once into the holy place ha- uing obtained eternall *redemption* for vs, Heb. 9.12.

Ye know that ye were not *re- deemed* with corruptible things, as siluer and gold from your vaine conuersation receiued by traditi- on from your fathers. 1. Pet. 1. 18.

But rather the *pretious blood* of Christ as of a Lambe without a blemish, & without spot. v. 19.

Thou wast slaine, and hast *re- deemed* vnto God by thy *blood* out of euery kindred, & tongue, and people, & nation, Reuel. 5.9.

I will *call* them my people which were not my people, and

Vocation.

her beloued which was not beloued, Hof. 2. 23.

I am not come to *call* the righteous but sinners to repentance, Mat. 9. 13.

Amongst whom also are yee the *called* of Iesus Christ, Rom. 1. 6.

Whom hee did predestinate, them he also called, Rom. 8. 30.

The gifts and *calling* of God are without repentance, Rom. 11. 29.

Walke worthy the *vocation* wherewith ye are called, Eph. 4. 1.

I presse toward the marke for the price of the *high calling* of God in Christ Iesus, Phil. 3. 4.

God hath not *called* vs to vncleannes, but to holinesse. 1. Thes. 4. 7.

Faithfull is he that *calleth* you, who also will do it, 1. Thes. 5. 24.

Sion shall bee *redeemed* with iudgement, & her Courts with *righteousnesse*, Isay. 1. 27.

By his knowledge shall my
righteous

righteous seruant *iustifie* many^r,
for hee shall *beare their iniquities*,
Isay 53. 11.

Blessed is hee whose transgres-
sion is *forgiven* and sinne is *coue-*
red, Psal. 32. 1.

Iustification

Blessed is the man to whom
the Lord *imputeth not iniquitie*. v.

2.

It is one God which shall *i-*
stifie the circumcision by faith,
& vncircumcision through faith,
Rom. 3. 30.

To him that worketh not, but
beleueth on him that *iustifieth*
the *ungodly*, his faith is counted
for righteousness, Rom. 4. 5.

Whom he hath called, them he
also *iustifieth*, Rom. 8. 30.

Being *iustified by faith* we haue
peace with God through our
Lord Iesus Christ. Rom. 5. 1.

Much more being now *iustified*
by his blood, wee shall bee saued
from wrath through him. ver. 9.

Being *iustified by his grace*, wee
shall bee made heires according

Sanctifica-
tion.

to the hope of eternall life. Tit. 3.7.

Purge me with Hyssope, and I shall be cleane, wash mee & I shall be whiter then snow, Psal. 51.7.

I will purge away the drosse, & take away all thy Tinne, Isa. 1.25.

For their sakes I sanctifie my selfe, that they also may bee sanctified, Ioh. 17.19.

Being sanctified by the holy Ghost. Rom. 15.16.

Such were some of you, but yee are washed, but yee are sanctified. 1. Cor. 6.11.

That hee might sanctifie and cleanse it with the washing of water by the word, Ephes. 5.26.

For by one offering hee hath perfected them for ever that are sanctified, Heb. 10.14.

To them that are sanctified by God the Father, &c. Jude 1.1.

Mercy vnto you, and peace be multiplied, ver. 2.

Hope of glo-
rification.

*I know that my Redeemer li-
ueth, &c. Iob. 19.25.*

Though

Though after my skin wormes
destroy this body, yet in my flesh
shall I see God, verse 26.

Thou shalt guide mee with
thy counsell, and afterwards re-
ceive me to glory. Psal. 73. 24.

Father, I will that they also
whom thou hast giuen mee bee
with *me when I am*, that they may
behold my *glory* which thou hast
giuen men, *John* 17. 24.

Come yee blessed of my Fa-
ther, inherit the *kingdome* prepa-
red for you from the foundation
of the world, Mat. 25. 34.

Feare not little flocke, for it
is your Fathers pleasure to *give*
you the kingdome, Luke 12. 32.

If so bee wee suffer with him
wee shall also bee *glorified* toge-
ther with him, Rom. 8. 17.

The sufferings of this present
time are not worthy to bee com-
pared with the *glory* that shall be
revealed in vs, ver. 18.

Whom he iustifieth them
also he *glorifieth*, ver. 30.

Who shall change our vile bodys that it may be *fashioned to his glorious body*, Phil. 3. 21.

I haue fought a good fight, I haue finished my course, I haue kept the faith, 2. Tim. 4. 7.

Henceforth there is laide vp for mee a *crowne of righteousness*, which the Lord the righteous Iudge shall giue mee at that day: and not to mee onely, but vnto them also that loue his appearing. ver. 8.

Temporall
as

Blesse the Lord, O my soule, and forget not all his benefits, Psal. 103. 2.

Health.

Which forgiueth all thy sin, and *healeth all thy diseases*, ver. 3.

O Lord thou hast brought vp my soule from the graue; thou hast kept *me alive*, that I should not goe done to the pit, Ps. 30. 3.

Come and let vs returue to the Lord, for he hath spoyled and he will *heale vs*; he hath smitten and he will *binde vs vp*, Hosea. 6. 1.

The

The Lord killeth and *maketh*
aline, &c. 1. Sam. 2. 6.

It is God that girdeth mee
with *strength*, and maketh my
way perfect. Psal. 18. 32.

Strength.

He *teacheth my hands to war*,
so that a bow of Steele is broken
by mine armes, ver. 34.

Which satisfieth thy mouth
with good things, and maketh
thee *young and lusty as an Eagle*,
Psal. 103. 5.

I am not worthy of the *least*
of all thy mercies, and of all the
truth which thou hast shewed
vnto thy seruant: for with my
staffe I passed ouer this Iordan,
and now I am *become two bands*,
Gen. 30. 10.

Wealth.

Also the Lord gaue Iob *twice as*
much as he had before, Iob 42. 10.

Charge the rich in this world
that they bee not high-minded,
nor trust in vncertaine riches, but
in the liuing God, who *giueth*
richly all things to enioy, 1. Tim.
6. 17.

D 5

Thou

Liberty.

Thou hast set mee at liberty
when I was in thrall, Psal. 4. 1.

Good name

Cornelius a iust man, and of
good report, Act. 10. 22.

And these all hauing obtained
a good report through faith recei-
ued not the promises, Heb. 11.
39.

Friends.

Oyntment and perfume, re-
ioyce the heart; so doth the
sweetnesse of a mans friend by
heartie counsell, Pro. 27. 9.

Then came to *Iob* all his bre-
thren, and all his sisters: and all
they that had beene of his ac-
quaintance, &c. *Iob*. 42. 11.

Safety.

Thou Lord onely makest me
dwell in safety, Psal. 4. 8.

Hee that dwelleth in the se-
cret place of the most High shall
abide under the shadow of the Al-
mighty, Psal. 91. 1.

Behold, he that keepeth *Israel*
shall neuer slumber nor sleepe,
Psal. 121. 4.

The Lord shall preserve thee
from all euill; hee shall preserve
thy soule. A

A preparatory Hymne collected
out of diuers Psalmes, wherein
the deuout soule

desireth { Access^a.
Audience^b.
Assistance^c.
Acceptance^d.

^a Thou sayest seeke yee my face,
my heart said vnto thee, thy face
Lord will I seeke, Psal. 27. 8.

Hide not thy face farre from
mee, nor put thy seruant away in
anger, ver. 9.

Cast mee not away from thy pre-
sence, and take not thy holy Spirit
from me, Psal. 51. 11.

^b Heare, O Lord, when I cry
vnto thee: haue mercy also vpon
me and answer me, Psal. 27. 7.

Ponder my words O Lord, con-
sider my meditation, Psal. 5. 1.

My heart is inditing a good
matter; my tongue is the pen of a
ready writer, Psal. 45. 1.

^c O Lord open thou my lips, and
my mouth shall shew forth thy
praise, Psal. 51. 15. Let

Let my prayer bee set forth before thee as incense, and the lifting up of my hands as an evening sacrifice, Psal. 141. 2.

Set a watch, O Lord, before my mouth, and keepe the doore of my lips, ver. 3.

^d Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord my strength and my redeemer, Psal. 16. 14.

A preparatorie Prayer, wherein all the conditions requisite in Prayer are expressed and prayed for.

HEauenly Father, whose gift it is that I can aske any good gifts at thy hands, without whose grace I cannot desire thy healthfull and saving grace. Infuse into my heart the Spirit of supplication, that in an awfull reuerence of thy Maiesty, out of a true sense and feeling of my wants

wants and infirmities, and a lively faith in thy promises; I may with chearefulnesse of mind, and feruency of Deuotion, and constant perseuerance *lift up a pure heart, and cleane hands unto thee* at all times: humbly intreating thy soueraigne bounty for such things onely as thou in thy eternall wisdome hast determined to giue; and calling vpon thee in such order and manner as thou hast prescribed mee to aske in that absolute patterne of all prayer set downe in the Gospell by my Lord and Sauour, *Iesus Christ*. In whose Name, Mediation, and Words I cry, *Abba, Our Father which are in Heauen, hallowed bee thy Name, &c.*

The preparation to the hearing of the Word.

GOD in his infinite wisdome hath so disposed the means

Bern. serm.
2. de Pentec
ut eadem
via intra-
ret antido-
tus qua ve-
nenum in-
grauerat.

Ioh. 10. 27.

Psal. 40. 6.
Heb. 10. 5.

meanes of our saluation, that the
soueraigne Antidote against sin,
and death, is conueyed into the
soule *through the same passage,*
whereby the deadly poyson first
entred. Death stole in at the
eare by suggestion of the euill
spirit, and now life in the hea-
ring of the word passeth in at
the same gate of the soule, by
the operation of the holy, Spirit.
Hast thou an eare (O Christian
by thy prefession) for the diuell,
and none for God? An eare to
receiue poyson dropped in,
and not to receiue the oyle of
grace, and most pretious
balsamum of GODS Word
instilled by preaching? If thou
art a sheepe of Christ, and
belongest to his fould, shew
his eare-marke: *My sheepe*
heare my voyce. Where wee
reade in the Psalmes according to
the Septuagint, and in the Epistle
to the Hebrewes, *A body thou*
hast fitted or prepare me, it is in
the

the originall according to the
Hebrewew, word for word, *Mine*
eaes hast thou boared; to teach vs
that God fits vs & prepares vs
for his seruice, especially by boar-
ring our eares with those goads &
nailes that are fastened by the ma-
sters of the assemblies, & are given
fro one Sheapheard. Isocrates adui-
seth *Demonicus* to imploy all his
leisure-time in diligent hearing
the penned Orations & speeches
of eloquent Orators and graue
Counsellors. For so (saith he) thou
shalt get that with much ease
which cost another man much
paines. That which a diuine Ora-
tor, and heavenly Preacher hath
beene many weekes (perhaps
monethes) in laying together, hee
scattereth abroad in an houre.
Obseruest thou not how the
Manna which he gathereth grain
by grain, or seed by seed; he deli-
uereth out to thee in whole O-
mers, yea, and *Ephaes* too? Yea,
but thou art wel stored with this
heauenly

uenly prouision, and *foode* of *Angels*, thy Library is like a rich Granary, and why maist thou not then as well or better spend thy time, in perusing such writings, then repaying to the Church perhaps a good way from thy house, to heare a man of meaner gifts then those were or are of, whose workes thou hast in the last and best editions by thee: I perceiue by this obiection that thou hast heard much against hearing, heare now a little for it.

First, as a great Master of the Law was wont to say, that Courts of Iustice must not *Clash* one against another. so it is most certaine that duties of pietie out not to Clash, iustle, or any way crosse one the other. Primate reading & publike hearing must both haue their places, seasons, and turnes. If thou art so streitned in time, or overlaid with businesse that thou canst

canst not allow a fit time for both, let the priuate, voluntarie alwaies giue place to the publike, necessary duty. The Commandements of GOD, and the Church wherein thou liest, ought to ouersway thy priuate opinion, fancy, or inclination; or perhaps diabolicall temptation. If thy Pastor bee so strictly charged to preach vnto thee, certainly thou art necessarily bound to heare him. For these duties are linked together. Hath priuate reading the like promises to publike hearing the Word? Or is it of like force and efficacy? Where thou canst name one that hath bene won to the Christian faith and true godlinesse by priuate reading, wee can produce many *thousands* that haue bene added to the Church by publike Sermon; yea sometimes at one Sermon. The holy Ghost in the day of Pentecost came with the *sound*.
Where

Act. 2. 14.

Where the *sound* is of the word preached, there goeth the Spirit ordinarily. Yet I deny not but that many in priuate reading the Scriptures & other holy bookes may and doe feele some soft and sweete blasts of the holy spirit; but in the publike Ministry of the Word, the Spirit commeth downe *like a mighty rushing Winde filling the whole roome*, wee receiue then grace in a fuller measure. Sermons preached are compared to raine and deaw, but printed, to snow; which though it lye longer on the ground, yet it is much colder, & doth not in like sort pierce, moysten, and fatten the ground as the other. Moreouer those things that haue passed the presse, lye by vs; wee may at any time haue, & vse them: but the notes of a Sermon preached are like the *Manna* that fell on the *Sabboth* eue, which (if it was not presently gathered) was vtterly

terly lost. There is much difference betweene those generall Receipts you finde in Physicke bookes, and a speciall portion on Electuary made by a trusty Apothecary, according to the direction of a learned Physitian, and particularly applyed to thy peculiar disease. Euery man hath not the skill of the Apothecary to make the confection, and fewer haue the iudgement of an experienced Physitian to direct where and how it ought to bee giuen. And albeit the Preacher bee a man of no very extraordinary gifts, yet in regard hee is an *Ambassador sent from God vnto thee*, if hee faithfully (though perhaps not so eloquently) deliuer his message vnto thee thou oughtest to heare it; and honour him for his Masters sake. His feet cannot but seeme beautifull to thee if they bee shod with the preparation of the Gospel of Peace.

The

*Plut, de
tranquil.*

*Lactan in-
stist. divini.
lib. i. c. i.
Potentius
in animos
influit. &
structa, &
luce orati-
onis ornata.*

*Sen. Epist. i.
ad Lucili-
um. Pungit
non penetat.*

The diligent Bee gathereth Honey out of Thyme, one of the dryest Herbas that is; and certainly if thou bee not a Drone thy selfe, thou mayest sucke from the mouth of the barrenest and (as thou callest him) the dryest Preacher, Doctrine sweeter then the hony or the hony combe. Although I assent freely to *Lactan- tius* that the truth findeth easier entrance into the soule when shee commeth armed, not onely with her owne strength but also with the best aide, wit, or art can afford. Yet withall I affirme with *S. Paule*, that faith standeth not in the entising words of mans wisdom, but in the demonstration of the Spirit, and the power of God. Art may moue affection; but nothing but Gods Word and the grace of the Spittit can remoue corruption. Humane wit and learning may tickle the eare, and (as *Seneca* speakes of *Chrysippus* his acute Sentences) pricke, but
never

never pierce the heart: that is the singular prerogative of the word of God. What are *Ramshornes* in comparison of silver Trumpets? Yet when God commands and appoints, the harsh sound of them shall demolish those *strong holdes of Sathan*, which the sweeter and shriller sound of silver Trumpets shall not doe. Be thou obedient to him who is set over thee in the Lord, and must give an account of thy soule. Desire not to have thy eares tickled, but thy heart pricked, and make then no doubt but that God will blesse his ordinance and thy obedience; and supply to thee by his Spirit what may be deficient in the Preachers learning or language. But then thou must come prepared to the hearing of the word by such directions as are set downe in the Word.

Heb. 4. 12.
Piercing
to the di-
viding, &c.

THE

THE PREPARATORIE Admonition.

THE ANALYSIS.

The pre-
paration
to the
hearing
of the
word,
consist-
eth in

1. considera-
tion, especi-
ally of these
particulars,
viz. that

2. Prayer
for

1 The hearing of the word is a
necessary duty en-
ioyned by God the

Father.
Sonne.
H. Ghost.

2 Wee must give account to God
what, how, and whom wee
heare.

3 The word we heare is the word
of God, & not of a mortall man.

4 It is the ordinary meanes of
saluation.

5 If wee profit not by it, it will
be to our greater damnation.

1 The Preacher
that god would

Direct
Assist
him

2 Our selues, that he will

1 Attention to heare.

2 Vnderstanding to
conceiue.

3 wisdom to apply.

4 Iudgmēt to discern

5 Faith to beleue.

6 Memory to retaine

7 Grace to practise
the sincere do-
ctrine of Gods ho-
ly word.

give vs

THE TEXTS.

Hearken, O Israell vnto the
Ordinances & statutes which
I teach you, Deut. 4. 1.

*I wee are
commanded
by the Fa-
ther.*

Heare my Law, o my people ;
incline your eares to the words of
my mouth, Psal. 78. 1.

This is my welbeloued Sonne
in whom I am well pleased, *heare
him.* Mat. 3. 17.

Hee that heareth of mee these
words, I will liken him to a wise
man that built his house vpon a
rocke, Mat. 7. 24.

The Sonne.

Hee that hath an eare to heare
let him *heare.* Mat. 11. 15.

Let him that hath an eare *heare*
what the Spirit saith to the Chur-
ches, Reuel. 2. 7.

Take *heed* what yee heare,
Mar. 4. 24.

*The holy
Ghoſt to
heare heed-
fully the
word of the
Preacher.*

Beware of false Prophets that
come vnto you in sheeps-cloath-
ing, Mat. 7. 15.

They

They *searched* the Scriptures, to see whether those things were so. *2. Act. 17. 11.*

Prone all things: hold that which is good, *1. Thes. 5. 21.*

Try the Spirits whether they be of God or not, *1. Iohn 4. 1.*

They haue not reiected thee, but they haue *reiected me*, *1. Sam. 8. 7.*

Hee that heareth you *heareth mee*, and he that heareth me heareth him that sent me, *Luke 10. 16.*

Blessed is hee that heareth the *Word of God* and keepeth it, *Luk. 11. 28.*

*Not as the
the word of
man, but as
the word of
God.*

Ye receiued the *Word* *not as the word of man*, but as it is indeed the *Word of God*, *1. Thes. 2. 3.*

The *Word of God* is liuely and mighty in operation, &c. *Heb. 4. 12.*

If any man speake, let him speake as the *Word of God*, *1. Pet. 4. 11.*

I am

I am not ashamed of the Gospel of Christ ; for it is the power of God unto salvation to every beleuer, Rom. 1. 16.

which will
proue the
meanes of
our saluati-
on.

Man *liueth* not by bread onely but by euery Word that proceedeth from the mouth of God, Lu. 4. 4.

Hee that heareth my words and beleeueth in mee *bath* life eternall, and shall not come into condemnation, but is passed from death to life, Ioh. 5. 24.

To whom shall wee goe? Thou hast the words of *eternall* life, Ioh. 6. 68.

Or damna-
tion.

He that refuseth me and receiueth not my words, hath one that iudgeth him. The word which I haue spoken it shall *iudge* him at the last day, Ioh. 12. 48.

If I had not come, and spoken vnto them, they *had not had* sin, Ioh. 15. 22.

We are the sweete smelling fauour of Christ in them that are saued & *them that perish*, 2. Cor. 2. 15.

E

To

To the one we are the *sauiour* of death vnto death: and to the other the sauiour of life vnto life, verse 16.

Continue in *Prayer*, and watch in the same with thanksgiuing, Colof. 4. 2.

*Wee must
pray for the
Preacher.*

Praying for vs, that God may open to vs the *doore of utterance* to speake the mysteries of Christ, ver. 3.

That I may vtter it as it becommeth me to speake, ver. 4.

*For our
felices that
we may
Attend.*

A certaine Woman named *Lydia* heard vs, whose heart the Lord opened that shee *attended* to the things that *Paul* spake, Acts, 16. 14.

Understand

Giue me *vnderstanding* and I will keepe thy law, Psal. I 19. 34.

And this I pray that ye may abound yet more and more in *knowledge and in all iudgement*, Phil. I. 9.

Discerne.

That ye may *discerne* those things that differ, ver. 10.

The Lord giue thee a *right iudge.*

judgement in all things, 2. Tim.
2.7.

God that commanded the
light to shine out of darkenesse, is
he that hath shined in our hearts,
to give the light of the knowledge
of the glory of God, in the face
of Iesus Christ, 2. Cor. 4. 6.

The Apostles sayd, Lord in-
crease our Faith, Luke 17. 5.

Believe.

For this cause I bow my knees
to the Father of our Lord Iesus
Christ, &c. Ephes. 3. 14

That Christ may dwell in
your hearts by faith, ver. 17.

Remember.

And his mother kept all these
sayings in her heart, Luke 2. 51.

I have hid thy promises in my
heart, that I might not sin against
thee, Psal. 119. 11.

Whosoever heareth of mee
these words and doeth the same
I will liken him to a wise man
that built his house vpon a rock,
Mat. 7. 24.

Practise.

If ye know these things blessed
are ye if ye do them, Ioh. 13. 17.

Be ye doers of the Word & not hearers onely, during your owne soules, Iam. 1.22.

The preparatory Hymne,
wherein the

	<p>1. High esteeme of the Word.</p>
	<p>2. Continuall meditating on it.</p>
<p>deuout soule expresseth</p>	<p>3. Exceeding delight in it.</p>
<p>her</p>	<p>4. Peruent</p>
	<p>desire to</p>
	<p>bee</p>
	<p>5. Instructed in it.</p>
	<p>6. Ruled by it.</p>

7. My soule breaketh for the longing it hath vnto thy iudgements at all times, Psal. 119.26.

The Law of thy mouth is better to me then thousands of gold and siluer, ver.72.

The Law of the Lord is perfect conuerting the soule : the testimony

mony of the Lord is *sure*, making wise the simple, Ps. 19. 7.

The Statutes of the Lord are *right* and *reioyce the heart*: the commandement of the Lord is *pure*, enlightening the eyes. v. 8.

The feare of the Lord is *cleare* enduring for euer: the Iudgements of the Lord are *true* and *righteous* altogether. ver. 9.

More to be desired are they then *Gold*, yea then *much fine gold*: *sweeter* also then *hony*, and the *hony combe*, v. 10.

Moreover by them is thy seru-
uant *taught*: and in keeping of
them is great *reward*, v. 11.

I will meditate on thy pre-
cepts, and haue respect to thy
waies, Psal. 119. 15.

O how I *loue* thy law, it is
my *meditation* all the day, v. 97.

Thy words haue *I hid* in mine
heart that I might not sin against
thee, v. 11.

I will *delight* my selfe in thy
Statutes: I will not forget thy
word, v. 16.

Thy testimonies are my *delight* & my counsellors, ver. 24.

Thy testimonies haue I claimed as mine *heritage* for euer; for they are the very *joy* of mine heart, ver. 111.

d Open *thou mine eyes* that I may behold the wondrous things of thy Law, ver. 18.

Make mee to *understand* the way of thy precepts: so shall I talke of thy wondrous workes, ver. 27.

c Order my steps in thy Word; and let not any iniquity haue dominion ouer me, ver. 133.

Make thy face to shine vpon thy seruant: and *teach mee* thy statutes, ver. 135.

The Preparatorie Prayer.

GRracious G O D who hast *appointed the opening of the Scriptures* by preaching to bee the ordinary meanes of saluation to thy chosen; *blesse this*

this thine ordinance to mee;
 & prepare me for it. Grant that
 thy Word *being mixed with*
faith in mee may be vnto me a sa-
 uour of life vnto life, and not a sa-
 uour of death vnto death. Direct
 and assist thy Minister that hee
 may rightly diuide it. Open vn-
 to him the doore of utterance, that
 what hee hath conceiued in thy
 feare vpon thy holy Oracles, hee
 may deliuer to thy glory. Fill
 him with the *holy Ghost* that his
 lips may be full of grace, & that he
 may *speake* instruction to mine
 ignorance, correction to my er-
 rors, comfort to mine afflictions,
 and peace to my conscience.
 Guide the *sword of the Spirit* in
 his hand that it may meete with,
 and smite my speciall corrupti-
 ons and bosome sins, knowne, or
 vnknowne; and giue mee grace
 to endure the iust reproofe of
 them by his Ministry, and to loue
 him for it, and amend by it. Open
 my heart that I may attend to

those things that belong to my peace. Endue me with wisdom, and spirituall understanding that I may discern those things that differ, and try all things, and hold that which is good, and apply it to my selfe for the subsisting of my fleshy members, & affections and building mee up in the most holy faith of thine Elect. Quickene mee with thy spirit that I may chearefully, and willingly, and constantly listen to the voyce of the heavenly charmer, that hee may kill the venome of sinne in my soule. Let the words of thy Preacher drop as rayne, and distill as dew vpon me, and into mee to make my barren heart fruitfull in holy affections & desires; my minde in heavenly thoughts and conception; my tongue in wholesome words, and gracefull speeches; my hands in all manner of good workes, that I proue not an idle hearer, but a doer of thy word, and constant practicer of all holy duties

duties to the honour of thy holy and blessed Name, and the salvation of my soule in the day of the Lord Iesus, To whom with thee and the holy Ghost, &c.

The Preparation to the receiuing of the holy Sacrament.

IT being reuealed to aged Simeon that hee should see his Saviour in the flesh before hee rendred vp his owne Spirit; when hee came into the Temple of the Lord and there found the Lord of the Temple, hee was so ouer-ioyed therewith that hee took the babe into his armes, embraced it, and began his swan-like song, or *Nunc dimittis*, saying; Lord now lettest thou thy seruant depart in peace: for I haue seene the Prince of Peace, mine eyes haue seene thy salvation, and I desire to see no more. Into thy hands o sweete babe whom I hold in mine armes

Bern. Serm. de purification. Hodie dominus Templi ingressus est Templum Domini.

I cōmend my fainting Spirit. Embrace my soule with thine armes of mercy, as I embrace thy body with these armes of flesh. This singular prerogatiue of Simeon, (or rather a far greater) the Lord vouchsafeth thee ô deuout soule, when he biddeth thee to his holy Table; euen to take into thy hands thy Sauour : To see with thine eyes, and handle with thy hands, yea & taste with thy mouth the Word of life. For by, and with the sacred elements, (though not in, or vnder them) thou pertakeest of the flesh and blood of the Son of God spiritually, (for his words are spirit and life) yet truly, and in very deece, for he is the lining bread that came downe from heauen; his flesh is meate indeede, and his blood drinke si indeede. As at sumptuous feasts where curious seruices are, thou seest the proportion and shape of the Deere or Fowle, set out in gold and colours on the outside or lidde of those

Ioh. 6. 63.
48. and 50.
51.

those baked meates which are truly contained vnder it, and to be eaten : So (if we may draw a resemblance of so high and diuine a Misterie from an earthly and humane repast,) vnder the figures of Bread and Wine, as it were the printed lid for couer, thou feedest on the meate of Angels, the dainties of heauen the flesh of thy Sauour, who is there discribed in thy sight, and before thee crucified, *Gal. 3. 1.* That which is represented in the signe to the eye of the body is presented in the thing signified to the eye of the soule and hand of thy faith ; what is shaddowed in the Sacrament is truly also exhibited by it. *Qui credit edit ;* if thou beleeneest that thou eatest, thou eatest that thou beleeneest : let no heriticall Harpyes plucke from thee thy heauenly dish or meate as *Celano* did *Aeneas's*.

*Virgilian
eid 3.*

Beware of two sorts of Heretickes

I meane sacramentaries properly so called, not such as Papists brande falsely with that name.

tickes especially, which seeke to beguile thee in the *Sacrament*, or rather of it { *Sacramentaries* }
viz. the { *Papists*. }

The one denying the signe, the other the thing signified. The one offereth thee a shaddow without the body, the other the body without the shaddow, and consequently neither of them giueth thee the true *Sacrament* to whose nature and essence both are requisite. The *Sacramentarie* would robbe thee of the *Jewell*, the *Papists* of the *Casket*. Lay thou thine hands on both, hold both fast; as thou seest the verity and substance of the one, so beleene the verity and substance of the other. As thou takest the one, receiue the other: As thou handlest the one, apprehend the other: As thou feedest with thy mouth on the one, feede in thy heart on the other: And as truly as the one nourisheth thy body to a temporall, the other shall preferue

preferuethy soule to eternall life. For it is the *tree of life* which growes in the midst of the *Paradise of God*, his *Church* on earth. The way to the mysticall tree in *Paradise* was garded by an *Angell* waving a flaming sword: The way to this in like manner is fenced. There stands an *Angell* at the Table; Gods Minister brandishing the *sword of the Spirit*, and forbidding (vnder paine of death) any to eate of this fruit, that haue their teeth set on edge with the *apples of Sodome* and *grapes of Gomorrah*. Other fruits and meate are prepared for vs; but we must be prepared for this before we eate it. The *bread* of the earth cannot feede when thou eatest it, till it bee changed into thy body, because thou art more excellent then it: but this bread which came downe from heauen is more excellent then thou art, and therefore thou must be changed into it before it nourish thee

*Caluin in-
stit.*

*I. Cor. II.
19.*

thee. All other meates is receiued as it is in it selfe, and no otherwise: but this is diuers as it is receiued. Other meate affecteth and altereth the tast, but heere the tast altereth the meate. For if it bee *worthily* receiued, it is the body and blood of *Christ*; if *vnworthily*, it is but bare Bread and Wine. If it meete with a spirituall tast, and appetite, and stomacke purged and prepared, it proueth the foode of life, nay of immortality: if otherwise, it turneth into deadly poyson: for hee that eateth and drinketh *vnworthily*, eateth and drinketh damnation to himselfe not discerning the Lords body. A learned Phisitian that tendereth the health and life of thy body will neuer minister strong physicke that will amend or end thee before he hath prepared thy body accordingly. This *Sacrament* is not onely foode, but also physick to cure thy soule; yea such strong

strong physicke as will worke effectually one way or other, to thy health & saluation, or to thy death and damnation. Bee carefull therefore before thou takest it to prepare thy selfe for it ; and for thy helpe peruse the Admonition, Hymne, Prayer, and confession following.

The

*The Admonition before the
Communion,*

THE ANALYSIS.

*The due
prepara-
tion to
the Sa-
craments
is by*

1 Exa-
minatio
whether
thou
hast

2 Prayer

1 A fervent desire to
partake of this ho-
ly table.

2 Competent know-
ledge in this high
mystery.

3 Faith in Christs in-
carnation, life and
death, & affiance in
the merits of them

4 A conscience clean-
sed by true repen-
tance.

5 An heart free from
malice and all un-
charitablenesse.

THE TEXTS.

*Hee that
worthily
receiueth,
must,*

1. Examine.

2. Desire.

Let a man examine himselfe, &
so let him eate of that bread
and drinke of that cup, 1. Cor.
11.28.

Blessed are they that hunger
and

and thirst for righteousness sake,
for they shall be satisfied, Mat.
5.6.

Ho, every one that thirsteth
come yee to the water, *Isa.* 55.1.

Give vs evermore of this
bread, *Iohn* 6.34.

For he that eateth and drink-
eth vnworthily, eateth and drin-
keth damnation to himselfe, *not*
discerning the Lords body, 1. Cor.
11.29.

3 Know.

I am the bread of life; hee
that commeth to me shall neuer
hunger, and he that beleeneth in
mee shall neuer thirst. *Ioh.* 6.35.

4. Beleeue.

Christ dwelleth in vs by faith,
Ephes. 3.17.

I will wash mine hands in in-
nocency, and so I will goe to thine
altar o God, *Psal.* 26.6.

5. Repent.

To the impure, all things are
impure. *Tit.* 1.15.

If thou bring thy gifts to the
Altar, & there remembreth that
thy brother hath ought against
thee, *Mat.* 5.23.

6. Love.

Leaue

Leaue thou thy guift before the Altar, and goe thy way, bee reconciled to thy brother, and then come and offer thy guift, ver. 24.

We being many are one bread and one body; for we are all partakers of this one bread, I. Cor. 10. 17.

A preparitory Hymne to bee used before, or at the receiuing of the blessed Sacrament; wherein the deuout soule expresseth

her { ^a Desire of the foode of life.
^b Hope that shee shall obtaine it.
^c Thanks for it.

^a As the Hart panteth after the water brookes; so panteth my soule after thee o God, Psal. 42. 1.

My soule thirsteth for God, euen for the liuing God, ver. 2.

My soule thirsteth for thee: my soule longeth for thee as a dry and thirsty

thirsty land, Psal. 63. 1.

I will blesse thee while I live, I will lift up my hands in thy Name, ver. 4.

b My soule shall bee satisfied with marrow and fatnesse, and my mouth shall prayse thee withioyfull lips, ver. 5.

Thou preparest a table before me, and my cup runneth over, Ps. 23. 5.

The Lord is the portion of my inheritance, and of my cup. Psal. 16. 5.

I will take the cup of salvation and call upon the Name of the Lord, psal. 116. 13.

c I will pay my vowes unto the Lord, now in the presence of all his people, ver. 14.

I will offer unto thee the sacrifice of thanksgiuing, and will call upon the name of the Lord, verse 17. saying:

Aspe-

*A speciall confession to bee used
before the receiving of the
holy Sacrament.*

To the READER.

I Have endeououred in the Meditation ensuing, as in a Table to set before thee, a Synopsis or ioynt view (as neare as I could) of all sinnes that are usually, or can be by those who are called to the knowledge of truth, committed against the Law or Gospell. And though thou bee not guilty of all those breaches of Gods holy Ordinances in particular; Yet maist thou discretely vse this Confession, both to informe thy iudgement, how many and manifold thy sins are, or at least may bee, & to reforme thy heart and affections in which are the beginnings, and seeds of all these sinnes, which if they bee
not

not nipt in time by Gods preuen-
ting grace, will ere thou art aware
shoote vp & grow to the height
of all impiety.

The

The meditation ensuing consisteth of

[Originall, pag. 96.

Actuall, pag. 96.

[^b Against the Lawe.

[The 1 Commandement,
pag. 97.

2. pag. 101.

3. pag. 104.

4. pag. 107.

5. pag. 110.

6. pag. 110.

7. pag. 111.

8. pag. 113.

9. pag. 115.

10. pag. 117.

[^b Against the Gospell,
pag. 118.

[^a Petition for Grace worthily to receiue
this most holy Sacrament. pag. 123.

The

The Meditation.

*Confession
of finnes.*

I Dare not presume to *compasse*
thyne Altar most holy Lord
God, before I haue *clensed*
my mouth by confession of my
finnes, and *washed my hands in*
innocency, and *purified my heart*
by profession of my faith in my
Redeemers blood. For thy sa-
cred Word teacheth mee that
holy things must not bee giuento
dogs, nor pearles cast before swine;
What is so holy, as the body and
blood of thy Sonne? In which
the raies of thy diuine Maiesty
are most conspicuous. What
pearle so pretious as this Sacra-
ment? And is there any *dogge*
so filthy, or sow so vncleane, as
I am by nature. With loathing
of my selfe, and greatest dete-
station of my rebellious corrup-
tion: I confesse that neuer
dogge so oft returned to his vo-
mit, nor sow to her wallowing in
the

Originall.

Actual.

the mire as I haue to the sinke
of sinne and mire of sinfull fil-
thinesse. I was at the first con-
ceined in lust, and since *lust hath*
conceined in mee, and *brought*
forth sinne, and sinne hath beene
long agone consummate, & *brought*
forth death, if thy preuenient
mercy and grace had not killed
death it selfe in the birth. I am
not able to conceine what sinne I
haue conceined in my heart,
much lesse to vter what sinnes I
haue vttered with my tongue.
My best actions are tainted, how
much more my defections, my
prayers against sinne through
many imperfections, in them
are (vnlesse thou couer them)
abominable in thy sight; how
much more the sinnes against
which I pray? All the remedies
which thou hast prescribed in
thy Law and Gospell against the
maladies of my soule, haue en-
creased them, and so improved
my sinne; that *sinne in mee is be-*
come

come aboue measure sinfull. Euery line & precept in thy Law which should haue been as a finger pointing to me the way to heauen, is a hand-writing against mee sentencing me to hell.

Thou hast commanded That I should haue no other gods but thee. That I should set my whole delight in thee, repose all my confidence on thee, expect all my happinesse from thee, addresse all my prayers to thee, with euerlasting praises, & thanksgiuings for all that I enioy or hope for: I know by the light of nature that an Idoll is nothing in the world, and that the gods of the heathen are the workes of mans hands, that they haue eyes and see not: where as thou hast no eyes, yet seest all things. They haue eares and heare not: whereas thou hast no eares, yet hearest all things. They haue mouthes and speake not: whereas thou hast no mouth, yet speakest continually in thy word to thy

F chil-

Against the Law.

The 1. Commandement

*And handle
not.*

children. *They haue hands and worke not* : where as thou hast no hands, yet *workest all in all*. More ouer by the light of thy Gospell I haue discovered the grosse and palpable idolatrie of all Papists and mis-beleeuing Christians : who attribute religious worship to any Angell, or Saint, liuing or deceased. Yet if I should say I haue no other gods besides thee, I should *deceiue my selfe*, and *there were no truth in mee*. For I haue made the *arme of flesh my God*, and trusted to it more then to thee : I haue made the Potentates and rulers of the world my god; and feared them more then thee : I haue made honour, and worldly greatnesse, and vncertaine riches my god : and more sought for them, then thy fauour. I haue made my sinfull sport, and seusfull pleasures, my gods, and more delighted in them then in thee. *Thy kingdome and the righteousness thereof* which I should

should haue sought *in the first* place : I haue set in the last place; and worldly vanities on which at all I should not haue *set my heart*, I haue often preferred and set before thy seruice. I haue giuen too much entertainment to Satans suggestions, and blasphemous obiections against the articles of our *most holy faith*. I haue curiously pried into thy hidden Decrees, and measured them by the crooked rule of my corrupt reason: I haue murmured at the generall course of thy prouidence, I haue grudged at the *prosperity of the wicked*, and haue beene *scandalized* at the *croffe* of the godly. I haue risen vp against thee when thou hast chastened mee in loue, for my good. I haue prouoked thy iustice, I haue presumed vpon thy mercy, I haue tempted thy power, I haue distrusted thy goodnes, I haue *resisted thy grace*, and *checked the motions of the spirit in mee*.

I haue not encreased *my talent* of knowledge by meditation on thy law, nor bettered my affections by contemplation of thy mercy: I haue not *sanctified thy name*, I haue not adored thy Maiesty; I haue not admired thy wisdom. I haue not endeououred to imitate thy perfections, I haue not steadfastly beleueed thy promises, I haue not awfully regarded thy threatens, I haue not *hungred and thirsted for righteousness*: I haue not beene chearefull in thy seruice, I haue not beene sorrowfull for thy displeasure, not zealous for thine honour, I haue not diligently sought after thee in thy word, that I might know thee: I haue not knowne thee, that I might loue thee: I haue not loued thee, that I might feare to offend thee: I haue not feared to offend thee, that I might *watch ouer all my Waies*. I haue not watced ouer all my wayes, that I might *walke humbly*, reuerently,

rently, and holily before thee.

Thou hast commanded *that I should make no image to my selfe,* to represent thy nature, or worship: thy incomprehensible Maiesty, in, or by it: and thou hast taught me out of thy holy word, that all superstitious *will-worship* deuised by man, and practised at this day by the Romish Synagogue is a violation of this thy holy Commandement. All which kind of Image or *will-worship* though from my heart *I detest and abhorre,* yet *I cannot cleare my conscience from all kinde of breach of this thy sacred law;* for I haue framed Images in my mind, and conceiued grossly and carnally of spirituall and heauenly mysteries. I haue not laboured to withdraw my mind from my senses, and all sensible and visible representations of thy glorious and dreadfull Maiesty, that *I might worship thee in spirit and truth.* I haue had a desire to looke

The 2. Commandement

into the *Temple of Rhimnon*, and view the superstitious and abominable rights of idoll-worshippers, *I* haue conuersed too freely and boldly with the factours of Antichrist, and patrons of manifold idolatrie, and without warrant or calling thereunto, out of meere curiositie, & haue perused and read their impious and impure bookes. Such is the corruption of my sinfull nature, that *I* am more apt to bee moued at the sight of a crucifixe or picture of my Saviours bloody passion, then by reading the story of his death in the Euangelist, and for thy peculiar and immediate seruice, *I* haue not prepared my selfe vnto it as *I* should. *I* haue often omitted and put off for my pleasure, or profits sake, holy exercises of Religion: and when *I* haue beene present at them, it hath beene rather for forme, or custome, or to auoyde the penalties of the law, then out of true deuotion and an-
holy

holy loue to thy *habitation*, and
the place where thy honour dwel-
leth. I haue not *humbled my selfe*
with fasting, nor strictly exami-
ned my conscience, that I might
perfectly confesse all my sinnes. I
haue not called continually thy
benefits to minde that I might
thankfully recount them all. I
haue not stirred vp my desires &
affections that I might sing vnto
thee with a ioyfull heart and
chearefull voyce. I haue giuen
more audience to the world then
to hearing thee in thy word. I
haue spent more time in, & beene
more affected with the writings
of men, yea sometimes profane
Historians, Phylosophers, and
Poets, then thy diuinely inspired
Scriptures. I haue not contended
for the holy faith, and stood vp
in the defence thereof against all
opposites thereof Atheists, Infidels,
Heretiques, carnall gospel-
lers, or worldly politicians. In all
parts, of thy worship, and much

more in the holy manner of performing it, *I haue been most defective. Lord enter not into iudgment with thy seruant for it.*

The 3. Commandement

Thou commandest mee *not to take thy Name in vaine*, but to make a reuerend and holy vse of thy name, attributes, and whatsoever hath relation vnto thee: but I haue many waies abused thy name by mentioning it in sports & pastimes, by rash oaths, fearefull imprecations, and curses: I haue not beene so carefull as *I ought to render my vows vnto thee, and to performe such promises as I had confirmed by interposing thy sacred name.* I haue abused thy diuine attributes both by misconceiuing and misapplying them, either to iustifie my neglect of the meanes of saluation, or my vndertaking unwarrantable courses: I haue abused thy holy Scriptures by carelessly reading them, without premeditation, and prayer, by vnprofitably

profitably hearing them, by wresting them to my owne ends, and purposes, and making them a *cloke of maliciousnesse* and couer of wickednesse; by framing idle and scurrulous iests vpon some passages of them, or allusions vnto them, or at least not reproofing those who haue so prophaned them. Lastly, by professing the Gospell, and yet not *adorning the profession* thereof by an holy and heauenly conuersation. I haue abused thy wholly Sacraments, by lightly regarding them, and doubting of thy promises sealed by them: I haue often forgotten my holy vowes in Baptisme: and when thou hast inuited me to thy Table, either I haue refused to come vpon vaine pretences, and excuses: or if I haue come, I haue not behaued my selfe as became a guest of so holy and heauenly a banquet. I haue abused thy gifts of nature, I haue embezeled the goods of this life thou

hast trusted mee withall. *I* haue made the faculties of my minde, and members of my body *weapons of sinne*, whereas *I* should haue giuen them vp as *seruants vnto righteousness*. *I* haue prodigally laished out my time either in idle sports and recreations, or vnprofitable and sinfull labours, and which lyeth of all other most hea- uie vpon my conscience: *I* haue often *turned thy grace into wantonnesse*. *I* haue abused thy creatures to maintaine my pride, lux- urie, and sinfull pleasure, *I* haue not glorified thee in the sanctifi- ed vse of these the workes of thy hands. *I* haue not obserued thy wisdome and power in them. *I* haue not blessed thy goodnesse for them. *I* haue not beene hel- ped in the best things by them: *I* haue not *sighed and groaned with them for the deliuerance of me and them from the bondage of corrup- tion to the glorious libertie of the sonnes of God.*

Thou

The 4. Com-
mandement

Thou commandest me to keepe
holy thy Sabbath, and setteth an
especiall marke of *remembrance*
vpon it. Yet *I* haue not remem-
bred to put off my ordinarie bu-
sinesse, and accustomed imploy-
ments, that *I* might freely deuote
it and my selfe vnto thee. *I* haue
sacrilegiously stolne from thee
much of it, and mispent it either
in sports and pastimes, or in vaine
and idle complement, or setling
and managing my worldly af-
faires. In that small portion
which *I* haue hallowed vnto thee
I haue failed in the principall du-
ties of piety and charity where-
with *I* should haue sanctified it.
Those holy and heavenly exerci-
ses of deuotion which should
haue beene a *delight vnto me*, and
the *very ioy of my heart*, haue see-
med tedious and burthenfome. *I*
haue not *preuenttd the morning*
watches as *I* should haue done to
call my selfe to a strict account,
and to lay my heart a soake in
teares

teares for my finnes and the sins of my familie, especially the weeke before, I haue not instantly and earnestly besought thee for a speciall blessing vpon thy publique seruice in the holy Temple. I haue often forborne thy holy assemblies, or if I haue come vnto them my selfe, yet I haue not taken care to bring my house and family with me. When I haue offered my selfe before thee, and should haue beene *more neere to heare* and to ioyne with thy holy Congregation in all parts of thy worship, *then to offer the sacrifice of fooles*; I haue beene absent in spirit, though present in body, either, impertinent reading, or sensuall pleasures, or vaine objects, or worldly cares haue taken vp my thoughts, and either quite hindered and stopped, or vnseasonably diuerted my deuotion. When *the dispenser of thy holy mysteries hath rightly diuided thy word*, I
haue

haue not taken *my portion* from him. When he hath faithfully deliuered thy message, *I* haue not tied my cares and heart vnto him. My attention hath been often interrupted, both by drowfinesse, and wandering cogitations. *I* haue not treasured vp his words in my memory, nor made vse of them in my life, but haue beene for the most part *A hearer onely, and not a doer of thy word, deceiuing mine owne soule.* After the publike deuotions appoynted by thy Church, *I* haue not continued the hallowing of this thy day by priuate exercises of holy reading, conferring, catechising, and chewing the foode of my soule: but in stead hereof haue fallen afresh to my worldly busineses or carnall pleasures, *Speaking mine owne words, and doing mine owne waies, and following mine owne workes:* Yea sometimes the accused workes of darkenesse on this thy holy day.

Thou

The 5. Com-
mandement

Thou commandest mee to honour my Father and my Mother, and to yeeld all reuerend respect to my superiours: but I haue carried my selfe vngratiously towards my parents, stubbornly towards my Masters, and Teachers, disobediently towards the Magistrate, vnkindly and vnthankefully towards my Pastor. I haue beene more ready to censure then to honour: to enuie then to imitate, to wrong them to requite my Gouvernours in the Church and Common-wealth. Now such is the pride of my corrupt nature, that I would if I could cast off from my necke all yoke of obedience: and the duties I do (because I must) to those that are set in authority ouer mee, I haue done them hitherto grudgingly, and with much repining.

The 6. Com-
mandement

Thou forbiddest mee to kill, and commandest me to seeke and labour by all good meanes to preserve my owne life and the life

life of my brother : but *I* haue both by gluttony, and drunkenesse, contentious, and quarrels, by ill counsell, and worse example, often endangered both my saluation and his. When he hath lightly prouoked me, *I* haue not giuen place to wrath, nor sought reconciliation with him, but kept malice in my heart, and in my wrathful displeasure, (if thy grace had not stopped me) *my feet had beene swift to shed his blood to quench my thirst of reuenge.* So farre haue *I* beene from louing my enemies, or shewing mercy on them that *I* haue reioyced in their misery: and rather *added affliction to the afflicted,* then contributed to their necessitie, & ministred comfort vnto them.

Thou forbiddest *me* to commit adultery, and commandest mee strictly to fly all occasions and prouocations to vncleanness, & to vse all good meanes to pre-serue chastity in my selfe and my neigh-

The 7. Com-
mandment

neighbour : but *I* haue fought many wayes to blast this sweet flower both in mine owne and my neighbours garden. Whereas *I* should by watching, fasting, and prayer, haue *mortified the lusts of the flesh*, *I* haue attempted and laboured to fulfill them : By impure thoughts, by wanton words, and lasciuious acts *I* haue defiled the *Temple of thy holy Spirit* in my body. Though *I* haue been oft searched in the Babylonish fornace, especially in the heat of youth : yet *I* haue not kept from it, but cast my selfe into it, and both added fuell thereunto, by idlenesse, fulnesse of bread, luxurious feeding, pouring in strong wines, reading loue bookes, frequenting stage-plaies, and effeminate dancing : and haue blowne the flame thereof by vnchast desires, designs, fancies, and imaginations. Modestie and shame suffer mee not to rehearse and name all the seuerall
and

and secret transgressions of this thy Law. As they are finnes of darkenesse, so ô Lord I beseech thee couer them with the shadow of darkenesse for euer, that they neuer come to light, either to shame mee before men in this world; or confound mee before thy Sonne and his elect Angels in the world to come.

Thou forbiddest me to *steale*, and commandest me in the *sweat of my browes to eat my bread*, and by industrie in a lawfull calling to get a Competent Estate, and by thriftinesse and providence to keepe & increase it, that I might bee helpfull to my kinsfolke and Neighbours, and not as a moath to consume mine owne Estate and theirs: but I haue by negligence in my calling, vnthriftines and prodigality diminished that conueniency wherewith thou by my friends hadst blessed mee. I haue beene an *unfaithfull steward* of

The 8. Commandement

of the wealth of this world, how then shouldest thou trust me with heavenly treasure, I haue neglected by charitable works of mercie to purchase the prayers of the hungry, thirstie, naked, captiued, imprisoned, destituted, afflicted, and tormented, that when I shall faile, they might receiue mee into euerlasting habitations. Hauing made a grieuous breach into my estate by licentious liuing, what vnlawfull meanes haue I not attempted to make it vp againe? There is no sinne against this thy Law, so haynous, not Vsurie, nor oppression, not forged cauillation, not purloining, not vndermining, not defrauding, not Simonie, not sacriledge it selfe, which my couetousnesse hath not put me vpon, or at least inclined me thereunto. For my heart hath beene wholly set vpon the goods of this world: I haue had no though or great care to gather treasures in heauen:

uen : so I might gather them vpon the earth, and how I haue gathered them I haue oft times made little conscience.

Thou forbiddest mee to beare false witnesse against my neighbour, and commandest me to bee carefull to preferue his good name, which is more pretious then an oyntment powred out, but I haue beene as a dead flye, & haue oftentimes corrupted this pretious oyntment. My want of charity bred in me enuying at his eminent parts, and enuie conceived and brought forth detraction, and detraction both vncharitable censures of him, and vniust accusations against him, and false scandalls vpon him. I haue giuen an easie eare to tale-bearers, whisperers, back-biters, and slanderers, and mine owne tongue by sharpe inuectiues hath cut like a keene razor, into the credit and reputation of my brother. When I should haue couered the nakednesse

The 9. Commandement

nesse of my naturall, spirituall, and Ciuile Fathers, I haue rather played the part of cursed *Cham*, in discovering their weakneses, and blazing abroad their failings and imperfections. Neither haue I beene carefull to get a good report of the *Houſhold of faith*, by walking in all thy commandements without reproofe, & keeping my ſelfe unſpotted of the world: but contrariwiſe I haue taken ſinfull and ſhamefull courſes to compaſſe mine owne ends. And by impious, vniuſt, and impure attempts, or acts, haue ſtained my holy profeſſion, blurred my good name, and blotted the booke of my conſcience. My tongue which ſhould haue beene a ſiluer trumpet of thy praiſe, I haue many times made an inſtrument of Satan, to traduce and obſerue thoſe ſeruants of thine, in whom thine image, and the graces of thy Spirit ſhined moſt brightly: O God my God, I know

know thou art a god of truth, and hatest all lyes, and abhorrest them. Yet I haue (both by concealing truth & vttering falsehood) often lyed to thee, and to the world: nay my whole life hath been nothing but alie, making profession of Religion, but denying the power thereof.

Thou forbiddest mee to conet my neighbours house, or any thing that is his, and commandest mee to confine my desires to that estate and condition which thou hast allotted mee, and to rest contented therewith, it being farre better then I deserue: Yet I haue secretly murmured against thy prouidence, and repined at thy dispensing the blessings of this life in a larger measure to others then to my selfe; I haue taken small or no delight in my lot: I hau not been thankfull to thee for my portion, though it bee greater then many of thy dearest Saints haue inioyed in this world.

O

The tenth
Commande-
ment.

O Lord thy Commandement is exceeding broade, it extendeth not only to our words and actions, but to our thoughts, desires, and affections: for the first thought of sinne, is a sinne of thought. The smalest desire of sinne, is a sinne of desire. The very inclination to sinne without consent of the will, the delight in sinne against the consent of the will, our vaine fancies by day, and dreames by night, though not in our power to preuent, are *abominable pollutions in thine eyes*, which are purity it selfe. *Who then can say his heart is cleane, or who knoweth how oft hee offendeth. O cleanse thou mee from my secret faults:* Pardon all my knowne and vnknownetranlgresfions, whether they bee omissions of any duty commanded by thee, or commiffions of any thing forbidden: whether they bee finnes against the law, and the light of nature, or finnes against the Gospell and Couenant

*Against the
Gospell.*

Couenant of grace. Euery particular sinne is like *A talent of Lead* lying vpon my conscience, and therefore all the weight of all these my sinnes layd together, would certainly sinke & drowne me in despaire, if the Promises of thy Gospell did not beare mee vp. Yet haue *I* not so highly prized them, nor stedfastly believed those that concerned me, nor frequently recalled them to minde, nor carefully applyed them as I ought: I haue not *rent my heart* with godly sorrow, nor thoroughly repented me of my sinnes, nor *denyed vngodlinesse and worldly lusts*, nor constantly and firmly resolved, and endeavoured to *leade a godly righteous, and a sober life*, that *I* might be capable of thy grace bringing saluation to all true believers. I haue not accounted all thinges as losse in comparison of the excellent knowledge of *Iesus Christ*. I haue not had the *Ministers of the Gospell in chiefe*

chiefe esteeme for their workes
sakes. I haue not stirred up the gra-
ces of the spirit in me, nor wrought
out my saluation by feare and
trembling. I haue sometimes doub-
ted of the certaintie of my salua-
tion, and especially of those
maine Articles of my Beleeefe, the
remission of my sinnes, resurre-
ction of the flesh, and life euer-
lasting. I haue encreased the infi-
nite debt of my sin by presump-
tuous relying vpon the riches of
Christs merits. I haue *made my
Christian liberty an occasion to the
flesh*, and thereby both scandaliz-
ed my weake bretheren and cau-
sed the truth to bee euill spoken
off. Euen since I receiued the
blessed Sacrament, and bathed
my soule in my redeemers blood,
I haue defiled my selfe with sen-
suall pleasures, and by breach of
my holy vowes, added *drunken-
nesse to thirst*, and incurred the
greatest danger and most hainous
guilt of all, by vnworthy recei-
uing

uing, that which alone can take away all the guilt of my sinne, the blood of my Sauour shed out of his broken and cruified body.

O miserable wretch that I am, who shall deliuer me from this body of death? none but thee, none but thee, O deare Redeemer, by the death of thy body, and effusion of that thy blood, which I am now by the assistance of thy Spirit to partake in these pledges of thine euerlasting loue, and seales of my eternall redemption. O wash *my hands in purity*, and cleanse my mouth by this confession of my finnes, and purifie my heart by this profession of my faith in thy blood, that I may take with a pure hand, eat with a cleane mouth, keepe in a faithfull heart, this bread of life & food of Angels. Giue me grace throughly & sincerely to examine my selfe, and grant that after examination I may find my desire feruent, my knowledge comperent, my sor-

G

row

row vnfained, my purpose of amendment steadfast, my loue sincere, my faith liuely: and finding my selfe thus fitted with a wedding garment; let *me be found of thee in peace*, and both chearefully come vnto, and ioyfully and thankfull depart from this holy and heauenly table; receiuing by and with the bread broken, thy torne flesh, by and with the wine powred out, thy blood shed: and by both remission of my sinnes, re-admission into thy presence and fauour, incorporation into thy mysticall body, and finally the glorification of my body and soule with thee in thy kingdome.

*The Prayer before the
Communion.*

GRatious Redeemer, who
 out of thy pierced side openest
 to all that thirst for thy
 grace, a double fountaine for sinne
 and

and vncleannesse, the one of water, the other of blood; the one as it were to purge the guilt, but the other the filth of sin, and hast sealed these inestimable benefits of sanctification & redemption vnto all beleeuers by the Sacraments of Baptisme and of thy holy Supper; assist mee by the Spirit in the sanctified vse of these holy Mysteries and Symbols of thy most blessed bodie and bloud. Most louing & bountifull Lord, who hast prepared such a table for mee, giue mee a mouth & stomacke accordingly, that I may worthily receiue these heauenly dainties to the glory of thine infinite goodnesse, and the euerlasting comfort of my soule. Cleare the eyes of mine vnderstanding from all mists of hereticall fancies and carnall imaginations, that I may rightly distinguish the signes from the things signified by them, and also discern thy body from common
G 2 meate,

meate. Sharpen my appetite that I may hungrily feed on this bread, of which whosoever eateth shall neuer hunger; and thirstily drinke of this cup, of which whosoever drinketh shall neuer thirst. O thou true foode of my soule, receiue mee, who am now to receiue thee. Quicken me with thy Spirit, who wilt feede me with thy flesh, vouchsafe mee thy grace, who communicatest to mee thy nature, that as in and by these holy Misteries, I receiue life from thee; so I may also receiue by them grace to liue to thee: *not seeking mine owne pleasure, nor doing mine owne will, but deuoting the remainder of my life to thy seruice, and yeelding my selfe wholly to the power of thy sanctifying grace, to worke in me alwaies that which is pleasing in thy sight.* So be it. Amen.

Religious

*Religious duties to bee performed
at the time of the receiuing
the Communion.*

1. **P**Repare thy body by a decent gesture.

2. Recollect thy minde, and fixe thy thoughts wholly vpon this most sacred action.

3. Stirre vp in thee :

1. An holy feare out of this consideration, that *God* is there present in a speciall manner, and *Angels* attending on him and obseruing thee.

Say to thy selfe in the words of *Iacob*.

*O how fearefull is this place ;
it is no other then the house of
God, and gate of heauen.*

Gen. 28. 17.

2. An holy astonishment or admiration, out of this consideration that the *Lord* thy *Maker & Redeemer*, & the high possessours of heauen and earth, so farre humbles himselfe as to be thy guest.

G 3

Say

Say to thy selfe in the words of *Salomon*.

Is it true indeed that God will dwel on the earth? Behold the heauen, and heauen of heauens cannot containe him, I. King. 8. 27. How much lesse the narrow roome of my soule?

- 3 An holy abashment or confusion, out of this consideration, that so vile a worme, & sinfull wretch as thou art, should haue so infinite a Majesty, and holy *God* to come and sup with thee.

Say to thy selfe in the words of the *Centurion*.

Lord I am not worthy that thou shouldest come vnder my roofe: or with S. Peter, Depart from me, for I am a sinfull man.

- 4 An holy sorrow out of this consideration, that thy sins did put thy Saviour to these torments, which are signified,

Mat. 8. 8.

Luke 5. 8.

fied, and liuely represented
in this Sacrament.

Say to thy selfe in the words
of *Ieremiah*.

O that mine eyes were a Jer.9.1.
fountaine of teares to bewaile
those sinnes which drew so
much blood from my Sau-
our.

- 5 An holy ioy, out of this con-
sideration, that the infinite
debt of thy sins is dischar-
ged and the acquittance de-
liuered into thy hands.

Say to thy selfe in the words
spoken of *Zacheus*.

This day saluation is come Luke 10.9.
into mine house.

- 6 An holy desire of expressing
some kind of thankfulnes to
God, out of this considera-
tion, that together with the
Sacrament thou receiuest
Christ himselfe, and all the
benefits of his passion.

Say to thy selfe in the words
of *Dauid*.

Psal. 116
12. 13.

What shall I render vnto the Lord for all his benefits that he hath done vnto me? I will take the cup of saluation, and call vpon the Name of the Lord.

4. Ioyn the signes with the thing signified.

{ Take	{ bodily	{ Bread }
{ Feede on		{ Wine }
ghostly	{	Bodie.
		Bloud.

5. Obserue and meditate vpon the resemblances between them.

1. Bread and Wine, true, and in substance, not in appearance onely.

Christs body a true body; his bloud true bloud, not in shew onely, as some Heretiks haue imagined.

2. Bread, one bodie or lumpe made of many graines: Wine, one liquor or drinke of many grapes.

Christ his Body, one of many members united together.

3. Bread & Wine an entire repast.

Christ

Christs body and bloud the perfect refection of the soule.

- 4 Bread and Wine strengthen & comfort the heart.

Christs Body and Bloud establissheth the heart, and comforteth the conscience.

- 5 Bread and Wine the common food of men, not sucklings.

Christs body and bloud in the Sacrament no food for sucklings, but men in riper yeares that can examine themselves.

- 6 Bread and Wine are designed and set apart for the holy Communion.

Christs Body and Bloud designed and appointed by God for man his redemption, & satisfaction.

- 7 Bread and Wine laid vpon the Communion Table.

Christs body and bloud layd vppon the Altar of the Crosse.

- 8 Bread and Wine consecrated by the Minister, and exhibited to the Communicants.

Christs body and bloud consecra-

G 5

ted

ted by the eternall Spittit, and offered to his Father.

9 Bread broken, Wine powred out.

Christ his body bruised and torne, and his blood powred out.

10 Bread and Wine giuen by the Minister.

Christs body and blond giuen by the Father.

11 Bread and Wine taken into the hands of the faithfull Communicant.

Christs body and blond receined by faith, and applyed.

12 Bread and Wine eaten and drunke with the mouth.

Christs body and blond fed vpon in the heart.

13 Bread and Wine vnited to the substance of the body, and made one with vs.

Christs body and blond vnited to vs, and made one with vs by an unspeakeable and inseparable coniunction.

14 Bread and Wine sustaine and nourish

nourish the body to a temporall life.

Christs body and blood nourish and preserve body and soule to eternall life.

15 Bread and Wine increase the substance of our body.

Christs body and blood worthily receined, increase faith and all spirituall graces in the soule.

Short Prayers to be used in the very act of receining, or a little before.

Lord make me a worthy partaker of these most holy mysteries :

{	Prepare me before	}	The recei- uing of this heavenly foode.
	Assist me in		
	Comfort and con-		
	firme me after		

1 Renew my repentance.

2 Confirme my faith.

Lord. 3 Perfect my charity.

4 Increase my knowledge

5 Fasten my intention.

6 Quicken my deuotion.

Lord

*Lord giue
mee I hum-
bly beseech
thee;*

- 1 Sorrow for my sin.
- 2 Thirst of thy grace.
- 3 Knowledge in thy mysteries.
- 4 Faith in thy promises.
- 5 Loue to thy members.
- 6 Thankfulnesse for this inestimable fauour thou vouchsafest me, in bidding me to thine owne Table

*A short Thanksgining after the
Communion, to be used in
the seat or at the Lords
Table.*

GRatious Redeemer, I most hartily thanke thee for these pledges of thy loue, and tokens of thy fauour, and *seales* of the generall pardon for all my sins. And I vow by the helpe of thy strengthening grace from henceforth euer to *abstayne euen from*
all

all appearances of euill, and neuer willingly to offend thee in thought, word, or deed. *How should I sin against thee who hast died for me, and washed my sinnes in thy blood, which I haue now receiued to my vnspeakeable comfort?*

Another.

Affect me with a tast of this heauenly food, and continue the relish of it in the mouth of my soule; and make mee for euer hereafter loath the worlds delicacies, the fleshes baits, and the diuels morsels; especially the forbidden fruit of, &c.

Here name thy secret and besome sins, which thou hast beene last or most overtaken with.

Another.

Welcome blessed and heauenly guest, my dearest Lord and bountifull Saviour. *I bow the knees of my heart vnto thee; I put my hands vnder thy*

thy sacred feet pierced with nailes
for me ; I lay downe before thee
the *keyes* of my *everlasting doore*:
Enter high Lord of Heauen and
Earth ; take possession of all my
inner roomes : Command and
rule all the faculties of my soule,
and members of my body, espe-
cially the *hidden man of my heart*:
Liue and dwel with me heere be-
low by faith, till I come to dwell
with thee for euer aboue in Hea-
uen. So be it.

*Use also this
form.c.*

How is it that my Lord is
come himselfe to visite mee?
Can a sinfull man expect of God
such grace, much lesse deserue it?
Wilt thou conuerse with *Publi-
cans and such sinners* as I am?
Nay, wilt thou not onely eat with
them, but suffer thy selfe to bee
eaten of them ; I am astonished
at this thy wonderfull humilitie,
and vnconceiueable lone, Lord
make me for euer mindfull of it,
and thankfull for it. Amen.

Glory

GLory bee to God on high,
On earth peace, and eternall
comfort in my conscience. I am
fed now with thy body, and my
heart is cheared with the *cup of
the new Testament in thy blood.*
Now I am incorporated into thy
mysticall body, and am made
*flesh of thy flesh, and bone of thy
bone.* Lord let nothing bee euer
able to separate mee from thee;
but sith *all things worke for the
good of thy chosen,* let all things
more and more vnite me to thee,
that I may *grow from grace to
grace, and strength to strength,*
till I come *to the full measure of
thy perfect age.* Amen.

Or this.

I Haue now eaten of this Bread
and drunk of this cup according
to thine holy ordinance: Lord
grant that I may feele in my soule
the effect of this spirituall refe-
ction, by the confirming of my
faith, assurance of my hope, en-
largement of my loue, and my
increase

Or this.

increase in spirituall strength against all temptations.

Or this.

AT my conception and birth thou gauest me my selfe, O Lord, and now according to the promise in the Sacrament thou hast giuen mee thy selfe, and by faith I haue receiued thee. I can doe nolesse, and I would I could doe more then giue my selfe wholly vnto thee. Refuse me not who hast *giuen thy selfe for mee*, and vnto mee. Take me into thy fauour and seruice. Keepe mee in thy Church which is thy house continually, and protect mee against all my bodily and ghostly enemies.

*A larger forme of Thankesgiuing
after thou returnest to thy
house or chamber from
receiuing the Com-
munion.*

I Yeeld vnto thee, ô most boun-
tifull, gracious, & euerliuing
Lord and Sauour, the greatest
thanks my heart can conceiue, or
tongue expresse, for this inesti-
mable fauour, that thou vouch-
safest to bid mee to thine owne
Table, and there hast feasted my
Soule with the true Manna that
came downe from Heaven, the
foode of Angels, thine owne
blessed Body and Bloud. *O knit
my heart and affections for euer
vnto thee, who hast substantially
and inseperably vnited thy selfe
vnto mankind, by taking flesh
from vs in thine incarnation, and
giuing vs thy flesh in this sacred
institution. What shall be able to
separate me from thee, or from thy
mem-*

members, who by thy Spirit and vertue of this Sacrament, am truly incorporated into thee, and made a member of thy mysticall body? How can I question thy loue, who hast giuen mee this pledge of thy fauour? How can I forget thy bitter death and passion, whereof thou hast instituted so liuely a *memoriall*? How can I doubt of thy promises, whereof thou hast giuen such a *seale*? How should I distrust my future *inheritance*, whereof thou hast giuen me this *earnest*? I steadfastly beleeue *thou wilt deny me no good thing*, who hast *giuen thy selfe*. I know that I shall liue eternally & blessedly, because by thy faith working in & through the Sacrament; I receiue the feede of immortality; I am truly made partaker of thy naturall, yea, and by a liuely part of thy mysticall body; & when the head reigneth in eternal glory, the members must needs participate of glorious eternitie.

nitie. What shall I offer vnto thee for these so singular benefits, *wh*ch I receiue by this Sacrament? My body is vile, my soule sinfull and worse then nothing in respect of thy glorious and sacred flesh and blood. One drop of thy blood is more to bee valued, then a thousand worlds; which yet to testifie the abundance of thy loue, thou powrest out, and *offeredst* plentifull *for me* vpon the *crosse*, and now affoordest *to mee* in the *cup*. Shall I not spend my dearest hearts blood in thy seruice, who hast shed thine for mee? Shall I not willingly seale thy truth (if need bee) with my blood, who hath now receiued the pardon of all my sinnes, signified with it? What shall I render to thee for all thy louing mercies contained in this conduit of thy grace? I will *take this cup of saluation* and I will not refuse the *cup of trembling* for thy sake. By the helpe of thy grace I will more strictly
keepe

keepe my holy vows which I haue
heretofore made, and now re-
new. I will seek to carry my selfe
as a guest of so holy a Table. Ha-
uing eaten *Angels meat*, I will en-
deauour to leade an *Angels life*.
Hauiug supped with thee, I will
rest with thee, and haue my conuer-
sation in *heauen*, and dwell with
thee for ever, *Amen*.

THE


THE
HAND-MAID
TO PRIVATE
DEVOTION.

PART. 2.

The Practise of Deuotion
both ordinary and ex-
traordinary.

*To the Christian Reader, the Au-
thors scope and Method.*

CHRISTIAN READER,

N these Deuotions
which I first offe-
red (for the grea-
ter part) to God
for my selfe, and
now offer to the presse for thy
vse, all that I intended, affect, and
labour for it, to expresse in the
matter

matter pious affection ; in the forme, Scripture phrase and elocation. For it seemeth to mee most agreeable to speake to God, as neare as wee can, in the same language he speakes to vs, which is the sanctified language of the Bible. As for affected humane eloquence (consisting in streined conceits of wit, & *swelling words of vanity*) which, as it is puffd vp it selfe, so it puffeth vp those that vse it ; I hold it altogether vnfit for a Minister of the Gospell, especially in the meditations, or exercises of this nature. For in these we ought most of all to *deny our selues*, and to *captivate not onely our thoughts* to the conception's, but our tongues to the words and phrases of the inspired Oracles of God. As *Menander* said of women, that *they were fairest that were not painted at all* ; and *Tullie* of Atticus his booke, that the grauitie of the stile, and neglect of light ornaments

ments was a grace and ornament unto it: So it may be most truly auouched of holy vowes, meditations, and prayers, that sincerity is their best art, and simplicity their garbe, modesty their trimming, and zeale their glosse, when they are so conceiued and vttered, that they shew most affection and least affectation of art, wit, or language. Sighes are the figures that moue Almighty God, and teares the fluent and most current Rehetoricke before him. For he that made the mouth is not taken with words, vnlesse they be such as proceede from his owne mouth, and are warranted by his Word: such as carry in them a manifest print of that *patterne of sound or wholesome words* set before vs by the Apostle. Now a swelling *member* is not sound, neither is blowne meate wholesome. The wisest among the heathen could distinguish betweene a Matrons and a Cur-
tizens

*Quin. insit
Oiat. Tu-
mor. licet
grandis co-
trahit se
sanitati.*

*Ierom. ad
Rusticum.
Luxuriâtes
flagellis vi-
neis falci-
bus repri-
mebant, ut
eloquentia
torcularia
non verbo-
rum pampi-
nis, sed sen-
sum quasi
vuarum ex-
pressionibus
redunda-
rent.*

tizans attire and ornaments; a löftie and a turgent stile; the Asiaticke superfluity, and Attick thrift and modesty which *pruned the luxuriancy* of pregnant wits, & flourishing stiles running out into superfluous stemmes, that the *Presses of eloquence might abound, not with leaues of words, but iuyce and sap of Sentences, as it were Grapes pressed together* Thus eloquently Saint *Ierom* declareth that Athenian eloquence, and singularly approueth it: to whose iudgement I submit; only I would adde this, that euen this iuicy kinde of sententious eloquence, reliseth not of a deuout soule, vnlesse it hath in it the taste and tincture of the *vines of Engaddy.*

Draw me, saith the spouse, wee will runne after thee, say her honorable attendants, because of the sweet savour of thy oyntments. The Spouse of Christ delighteth not in exoticall perfumes through
neuer

neuer so costly, because howso-
euer they please the smell, yet
they corrupt the braine, and of-
tentimes poyson the spirits. But
the *smell of Christs Oyntments*
who was *annoynted with the oyle*
of gladnesse aboue all his brethren,
is the *sanour of life vnto life.*
Therefore both the Spouse her
selfe, and all her maids of honour
(*i.e. Virgins and chaste soules*) run
after it: and this my *Hand-maid*
also followeth after them, yet as
Peter followed Christ a farre off.
The path in which shee treads is
this.

From the generall ſhee paſſeth
to particular, from ordinary to
extraordinary; from the cham-
ber and cloſet, to the ſicke and
deathes-bed Deuotion.

Hec eri admissa meta terenda rota

I. **B**Ecause the morning and
eueing were euery day
in the weeke, I beginne with the
H dayes

dayes deuotion in generall, and for morning and euening I frame such Admonitions, Hymnes, and Prayers, as may serue for any day, Sabbath or weeke day, festiual or common.

2. Next I furnish the Christian Sabbath, because (as *Ignatius* styleth it) it is the chiefe and soveraigne day, and the *Queene of all dayes*, and may rightly challenge the precedency of all festiuals, both in regard of Gods strict command for the religious obseruing it, and for that it is the sampler of them, they being cut as it were out of the dayes of the weeke, otherwaies dayes of labour, according to the patterne of the Sabbaths rest.

The Sabbath and
week dayes.

3. The feasts peculiarly dedicated to our Sauour and the holy Ghost succeed. For whatsoever scruple hath beene made of Saints daies, the whole world as farre as it is, or euer was Christian, hath obserued religiously, these

these feasts and Monuments as a kinde of Sacraments to refresh the memorie of the chiefe works of our Lord, and mysteries of our faith, *to checkt and controle* whose vniuersall *and uniforme* practise, especially in a matter of this nature, is *most insolent madnesse*. God (saith *Paulinus*) hath garnished the Church Calender with festiuall dayes, as the heauen with Starres, or a garland with roses. Is not Christ the rose of Sharon, and the bright morning Starre? Doubtlesse then the festiualls in speciall consecrated to him, ought to bee as the fairest flowers in the round garland of the yeare, and brightest Starees in the Church-firmament. Wee neuer reade of any (saith *Caluin*) that were *blamed for drawing too much water out of the well of life*: Neither can we possibly giue too much honor to the King of glorie. Saint Bernards consequence is as sound as it is

H 2 pious.

*Aug. Epist.
ad Iannarium.*

*Bern. Serm.
de Pent.*

points. *If we celebrate the Saints solemnities, how much more ought wee to keepe his who made them Saints?*

In the Deuotion fitted to those dayes, first I lay the *ground* out of Scripture, and then *descant* vpon it in the Admonition, Hymne, and Prayer; all which allude to the Hystory of that Feast.

4. The Saints, Martyrs, and Archangels day I haue purposely omitted: not that I dislike the keeping of them; for I haue euer, and will iustifie and maintaine the obseruation of them, according to that godly institution, & practice of our Church. But I desired to keepe my booke within the compasse of the title, which is a *Mannell*.

In the weeke dayes Deuotion, those words of our Sauour we e my load-stone. *My Father worketh, and I worke:* For all the morning prayers haue relation to
some

some worke of God the Father, in the *sixe dayes of Creation* : and all the euening to some worke of God the Sonne, in the *sixe dayes*, immediatly before his glorious resurrection. The admonitions for morning and euening, containe twelue Beatitudes, or blessedneses; eight mentioned by our Sauour, *Mat. 5.* and the rest of our other choyce Texts of Scripture. All which blessedneses I wish thee from my heart, desiring thee to afford mee one Prayer, who desire to store thee with many.

Thine in the Lord Iesus,

D. F.

·H 3 PART.

PART. 2. SUPPART. I.

THE MORNINGS
DEVOTION.*An admonition for the
Morning.*

VVE E haue a more sure
word of Prophecie
whereunto yee doe well that yee
take heede, as vnto a *light* that
shineth in a darke place, vntill the
day dawne, and the *day starre* arise
in your hearts, I. Pet. I. 19.

I am the roote, and the off-
spring of *Dauid* (saith Christ)
and I am the *bright morning*
Starre, Reuel. 22. 16.

Awake thou that sleepest, and
arise from the dead, and Christ
shall giue thee *light*, Ephel. 5. 14.

It is now time to *awake out of*
sleepe, for now our saluation is
nearer

nearer then when wee beleeeued,
Rom. 13. 11.

~ The night is past, the *day* is at hand, therefore cast off the works of darkenesse, and put on the *armour of light*, ver. 12.

See that ye walke circumspectly, redeeming the time, because the dayes are euill, Ephes. 5. 15.

Walke honestly as in the *day*, not in rioting, and drunkennesse, not in chambering, and wantonnesse, not in strife and enuying, but put on the Lord Iesus, and make no prouision for the flesh, to fulfill the lusts thereof, Rom. 13. 13. 14.

*A Hymne for the
Morning.*

O Lord thou art my God, *early* will I seeke thee ; my soule thirsteth for thee ; I will sing aloud of thy power, and mercy in the *morning*, Psal. 63. 1. 2. Psal. 59. 16.

O Lord thou art my God early will I seeke thee, my soule thirsteth for thee, *Psal. 3. 1.*

I will sing aloud of thy power, yea I will sing aloud of thy mercy in the morning, *Psal. 59. 16.*

My tongue shall speake of thy righteousness, and thy praise all the day long, *Psal. 35. 28.*

I layd me downe, and slept, for thou Lord sustainedst me, *Pf. 3. 5.*

I haue dwelt in the secret place of the most High, and abode vnder the shadow of the Almighty, *Psal. 91. 1.*

4. He shall couer me with his feathers, and vnder his wings will I trust; his faithfulness and truth shall bee my shield, and buckler, *verse 4.*

Lord arise and lift vp the light of thy countenance vpon mee, *Psal. 4. 7.*

Teach me to number my daies that I may apply my heart vnto wise-

wisdom, *Psal. 9. 12.*

Instruct me in the way which
I shall goe, and guide me with
thine eye, *Psal. 32. 8.*

Teach mee thy way O Lord,
and I will walke in thy truth; O
knit my heart to thee, that I may
feare thy Name! *Psalme 86.*

11.

Hold vp my goings in thy
path, that my footsteps slip not,
Psal. 17. 5.

O satisfie mee earlie with thy
mercy, and that soone that I may
reioyce, and be glad all my daies!
Psal. 143. 8.

Let the beauty of the Lord my
God be vpon me; establish thou
the worke of my hands vpon me;
ô prosper thou my handy work,
Psal. 90. 17.

A Prayer for the Morning.

GRatious Father, rich in
mercy to all thy children
that call vpon thee, accept

H 5

I

I beseech thee this *my morning* Sacrifice of prayse and thankesgiuing, which with a willing heart, & deuoted affection I offer vnto thee in confidence of thy Sonnes infinite merits, & acknowledgement of thine euerlasting loue, and those inestimable benefits which by him, and for him, and with him thou conferredst vpon mee, and all thine Elect in him. *How deare are the thoughts of thy mercies vnto me, how great is the summe of them?* Who can value the pretious Pearle of thy Word, & treasures of thy grace? who can raise his thoughts, and desires to the *high price* of our calling, an *incorruptible crowne of glory layed vp for vs in heauen?* Lord fill me with thy grace, that I may abound in thankesgiuing, & praises for it. Enlarge my heart with thy loue, that I may in some sort comprehend with all Saints, the measure of thine infinite mercy and goodnesse manifested to me

mee in the face of Iesus Christ, and abundantly testified by writing my name in the booke of life before I was; and engraving mee as a signet with thine owne image at my creation; and when I had defaced, and in a manner quite raced it out, by renewing it in me againe, and redeeming mee that had sold my selfe as a bondslaue under sinne, and death, not with corruptible things, as gold, siluer, or pretious stones, but with the inuuable and incorruptible bloud of thine onely begotten Sonne, who gaue his life for my ransome, and by his suffering, and death hath purchased for me a crowne of life. To whom therefore, with thee, and thy spirit which sealeth all thy mercies vnto mee, and me vnto the day of redemption, be ascribed the wholly glory of my creation, redemption, sanctification, and saluation. For vnto me nothing belongeth but shame, and confusion, who in stead of embracing

bracing thy mercie, and answering thy loue, prouoke thy iustice and incense thy wrath, & griene thy spirit, and despight thy grace, & as much as in me lyeth, crucifie againe to my selfe the Lord of life, and trample the blood of the New Testament under foot. Such is my peruerse nature, and vngratious disposition, that the better thou art to me, the worse I proue to thee. *What couldest thou haue done unto mee that thou hast not done?* Thou hast planted me in a fruitfull country; thou hast fenced mee with thy prouidence; watered me with the former & latter raine of thy Word, pruned mee with milde, & seasonable afflictions; & thou castest continually the hote & bright beames of thy fauour vpon mee; and thou lookest for grapes, but behold nothing but wild grapes. *What remaineth therefor but that thou shouldest roote mee out of thy Vineyard, and plant another in my place that might bring*

bring forth better fruit ? How then can mine eyes but gush out with riuers of waters for mine owne sinnes, together with the sinnes of this Nation ; for doth not the land euen *groane under the heauy burthen* of our transgressions ? Haue not our infectious sinnes, long agoe deserued an infectious disease, and our *rebellions against thee*, the sword ; and our *barrennesse in good workes*, a dearth ; and our want of penitent, and compassionate teares, a drouth ; and our ouerflowing luxury, a *deluge* ; and our burning lusts, *fire from heauen* ; and our *loathing the Manna* of our soule, a famine of the Word ? Notwithstanding thy mercy triumpheth ouer iustice, and contrary to mine and all our deserts, and *aboue hope* of any of vs, thou sendest blessing for curses ; peace for trouble ; plenty for want ; *beauty for ashes* ; and
the

*the oyle of gladnesse for the spirit of
heauinesse. Who is a God like vnto
thee, that pardoneth iniquitie, and
passeth by the transgression of the
remnant of his heritage? who con-
siderest not the euill that we do,
but the goodnes which thou art.
This last night past for the finnes
of the former day, thou might-
est most iustly haue taken mee
away in the darke, and cast me
into vtser darkenesse. But thou
coueredst my finnes, and hidest
mee safe vnder the shaddow of thy
winges, and I haue taken quiet, &
comfortable rest; and with ioy
and chearefulness, I behold the day
spring from on high come to visit
me. Lord let not these thy mer-
cies, because they are ordinarie,
diminish, but rather because they
are continuall, increase my thank-
full duties, and religious obse-
quies vnto thee! As thou heapest
blessing vpon blessing, so still adde
grace to grace, that thy goodnesse
continued to me, may make mee
conti-*

continually better. And sith now thou hast giuen mee a day more to my life, grant that I may giue, and consecrate it to thee, by spending it wholly in thy seruice, and the necessarie duties of my calling. Which that I may more chearefully performe, *open thy hand* to fill me with all those good things I need; and *streach out thine arme* to turne from me all the evils I feare. Aboue al things keepe mee from the *vnprofitable workes of darkenesse*, that my sins turne not *day* into *night*, sith thy goodnesse hath turned *night* into *day*. *Awake* my soule from carnall security, as thou hast my body from sleepe, that I may *stand vp from the dead*, & *Christ* may giue me light, to walke honestly, vp-rightly and *circumspectly*; as becommeth the child of the day. And that I bee not ashamed to walke naked in the light, put vpon mee the true *wedding garment*, & couer me with the *robes of thy Sons* righte-

righteousnesse. And as the light of the Sunne shineth before mee, so grant that my light may shine before men, that they may see my good workes, and glorifie thee my heauenly Father. And because thou art the light which enlightneth euery man that commeth into the world, cast I beseech thee the bright beames of thy fauour vpon thy whole Church: Propagate thy Gospell through the whole world, and by the preaching of thy Word, adde those daily to the Church that shall be saued. Say to the North gine, and to the South Restore, and specially accomplish the number of thine Elect, and so Come Lord Iesus, come quickly. More particularly I pray thee for the prosperous, and flourishing estate of the Churches of great Brittain, and Ireland. Crowne the Kings Maiestie with all royall graces befitting his high calling. Establish his Throne that he may aduance thy Kingdome. Bless
our

our Queene, that shee may bee a
nursing Mother to thy Sponse.
Blesse the Prince and Princess
Palatine, and all their royall Issue,
that in their stocke *the roote of*
Iesse may *spring vp and flourish*
ouer the whole earth. Blesse the
Nobles, and Peares of this
Realme, that they may maintaine
thine Honour, and support thy
Gospell. Blesse the Bishops, and
Ministers, that they may preferue
thy worship, and carefully *feede*
thy flocke. Blesse the Iudges, and
Magistrates, that they may *exe-*
cute thy iudgements & keepe thy
peace. Blesse the Captaines and
Souldiers, that they may *fight thy*
warres, and defend thy Church.
Finally, blesse all thy people, that
they may obey thy Gospell, and
enlarge thy Kingdome. And
giue mee *grace in this my day* to
learne, and follow the *things that*
belong to my peace; to accept the
saluation now offered vnto mee,
and *bring forth fruits worthy of*
amend-

amendment of life. So be it, deare Father for the merits and Passion of thy Sonne, by the powerfull operation of the *holy Ghost* with whose assistance I summe vp all my requests, and render them vnto thee in that forme of Prayer which thy Son hath taught mee, saying : Our Father which art in heauen, &c.

The close out of Scripture.

THe Lord blesse me, and keepe mee : The Lord make his face shine vpon me, & be gracious vnto me ! The Lord lift vp his countenance vpon me, and giue me peace.

*The Admonition for the
Euening.*

IF any man walke in the *day* he stumbleth not, because hee seeth the light of this world, *Ioh. 11.9.*

But if a man walke in the *night* he

he *stumbleth*, because there is *no light* in him, ver. 10.

V Valke while yee haue the light, least *darkenesse* come vpon you; for he that walketh in *darknesse* knoweth not whither hee goeth, *Iob. 12. 35.*

While ye haue the light belecue in the light, that ye may be the children of the light, ver. 36.

V Vorke while it is day; the *night* commeth when no man can worke, *Iohn 9. 4.*

This is the condemnation, that light is come into the world, and men loued *darkenesse* rather then light, because their deeds were euill, *Iob. 3, 19.*

For euery one that doth euill *hateth the light*; neither commeth to the light least his deeds should be reprobued. ver. 20.

He that hateth his brother is in *darkenesse*, & walketh in *darknesse*, and knoweth not whether he goeth, because *darkenesse* hath blinded his eyes, *1. Iob. 2. 11.*

Let

Let not the *Sun* goe downe vpon thy wrath, *Ephes. 4, 26.*

And haue no fellowship with the vnfruitful workes of *darknes*, but reprove them rather, *Ehphe. 5. 11.*

For it is a shame euen to speak of those things which are done of them in *secret*, *verse 12.*

Yee are al the children of light and the children of the day ; yee are not of the *night*, nor of *darknesse*, *1. Thes. 5. 5.*

Therefore *leepe not* (in sinne, and carnall security,) as doe others, but watch, *verse 6.*

Watch yee, for ye know not when the Maister of the house commeth, at euen, or at *midnight*, or at the Cock-crowing or in the morning, lest comming suddenly hee finde you *sleeping*, *Marke 13. 35.*

A Hymne for the Euening.

IT is a good thing to giue thanks
vnto the Lord, and to sing prai-
ses vnto thy Name, O thou most
high, Psal. 92. 1.

To shew forth thy louing kind-
nes in the morning, and thy faith-
fulnesse euery night, verse 2.

For day vnto day vttereth speech,
and night vnto night, sheweth
knowledge, Psal. 19. 2.

Let the Saints be ioyfull in glo-
ry, let them sing alowd vpon their
beds, Psal. 149. 5.

Behold hee that keepeth Israell
shall neuer slumber nor sleepe,
Psal.

The Lord is my keeper, the Lord
is my shade on my right hand,
verse 5.

The Sun shall not smite mee by
day, nor the Moone by night. v. 6.

The Lord shall preserue me from
all enill; he shall preserue my soule,
verse 7.

*I will lay me down in peace,
and take my rest, for thou Lord
makest me dwell in safety, Ps. 4. 9.*

*Lighten mine eyes that I sleepe
not the sleepe of Death. Pj. 12. 3.*

*With thee is the fountaine of
life; In thy light shall I see light,
Psal. 36. 9.*

*Thou wilt light my candle, and
wilt make my darkenesse to bee
light. Psal. 18. 28.*

A Prayer for the Evening.

Glorious Creator, eternall,
Infinite, and incomprehen-
sible God, whose face obscureth
the Sunne, and darkeneth the
Moone, and shaddoweth the Stars,
and dazeleth the eyes of the Che-
rubins, to whom the light it selfe
(if it be compared) is but a darke
shaddow, and the darkenesse is no
darkenesse, but the darkenesse and
light to thee are both alike. En-
lighten the darkenesse of mine
vnderstanding that I wander not
in

in the night of error, and ignorance; but continually walke, as becommeth the *child of the day*, in the light of thy truth, and the *waies of thy Commandements*. And though the Sunne hath withdrawne his comfortable light from my bodily eyes, yet let the *light of thy countenance*, and the bright beames of thy fauour still shine vpon my soule in the midst of thickest *darkenesse*, & the *shadow of death*. Saue me ô Father of lights from the power of *darkenesse*. Receiue me into thy gracious tuition, and giue thine *holy Angels charge* to pitch their tents about me, that being secured on euery side from all dangers, and feare, I may quietly rest in thee *in whom I liue, and moue*. And whilest my bodily senses are surprized with sleepe, keepe my soule still *awake*, that I may be alwaies ready to *meete the Bridegroom* with my *lampe in my hand*. Let the last trump sound shrill in mine

mine cares to drive away from me the spirit of *slumber*, and carnall security. O thou the *keeper* of thine *Israel*, who dost *neuer slumber nor sleepe*, watch ouer me this night. Behold, *into thy hands* I commend my soule and body, and all things else wherewith thou hast blessed mee, being assured that the night cannot perish, thou vouchsafest to take into thy custodie. Grant mee I beseech thee, safe, quiet, and comfortable rest, voide of cares and feares, free from distempers and diseases, as also all dangers, dreames, fancies, pollutions, and temptations. And make it I pray thee as profitable to my soule, as it is necessary to my body, that it may not onely refresh, and strengthen my body to the better performance of my dayly labours and trauels in my calling, but also settle and quiet my soule in the remembrance, and continuall expectation of that

that sweete repose, and blessed rest which they enjoy *that die in thee.* Let my sleepe put mee in mind of my death, my bed of my grave, my lying downe of my buriall, my uncloathing of putting off this tabernacle of flesh, my rising againe of my resurrection, my apparelling, of putting on the Lord Iesus. Like as the night couereth and hideth all things from the eyes of men: so let thy mercy couer and hide my sinnes, that they neuer come to light, either to confound me in this life, or condemne me in the life to come. Finally, as it is the nature of sleepe to tye the outward senses, and make fast, & shut vp the organs of my body: so let thy grace restraine my inward senses, and barre vp all the passages of my soule, that the diuell may finde no place to enter into me. Close vp the eyes of my minde, that they behold no vanity: stop my eares that they heare no follie,

I and

and my spirituall smell that it let not in the *savour of death*. Set a *watch before my mouth*, and seale vpon the closet of my heart, that nothing *enter into* the one, or *goe out at* the other, that may *defile me*. Thus keepe me and guard me from my bodily and ghostly enemies this night, & as long as I abide in the darke prison of my body; and when thou deliuerest me out of it by *death*, make mee *partaker* of the *glorious inheritance* of thy *Saints in light* in the heauenly Ierusalem, which *needeth neither Sunne, nor Moone, nor starres to shine in it*, for the glory of God enlightneth it, and the *Lambe is the light thereof*. To whom with the euerlasting Father, and most sacred and blessed Spirit bee rendred thanks, and prayse now and euer, *Amen*.

The

The close out of Scripture.

Remember mee ô Lord with
the fauour thou bearest thy
people, ô visit me with thy saluati-
on, that I may see the felicitie of
thy chosē, and reioyce in the glad-
nesse of thy people, and glory with
thine inheritance.

I 2

THE

THE CHRISTIAN
Sabbath or Lords dayes
Deuotion.

Thou who intendest to sanctifie the *Christian Sabbath* to thy *Creator* and *Redeemer*, must aduisedly consider, that the fourth Commandement which enioyneth this dutie, with a speciall *Memento*.

hath in
it some-
what

1 Ceremoni-
all, nor now
in force, as

- 1 Keeping the precise seauenth day on which God rested.
- 2 The strict rest according to rigour of the letter.
- 3 The legall manner of hallowing it by sacrifices and ceremonies.

- 1 The dedicating of a certaine day to the true and essential worship of God.
- 2 The keeping holy of a seauenth day: i. e. one at the least in seauen.
- 3 The hallowing that day of the seauenth which.

2 Morall,
now and
for euer in
force, as

God ap-
pointeth,
that was

Under the Law,
the seauenth fro
the Creation.
Under grace, now
the first day of
the weeke.

See the ensuing Admonition.

THE

THE ADMONITION for the Sabbath.

THE ANALYSIS.

To stirre
vp thy selfe
to sanctifie
the Christi-
an Sabbath,
meditate
vpon

1 GOD

- 1 The Fa-ther, his
2 The Sonne
3 The holy Ghost
- { Precepts for it.
{ Promises to it.
his resurrection
on this day.
his comming
downe on this day.

2 The Apostles
(guided by
the Spirit)

{ Iniunction.
{ Practise.

For the hallowing the Christian Sabbath.

2. *Grounds
in the Law.*

Remember the *Sabbath* day to keepe it *holy*: fixe dayes shalt thou labour, &c. Exodus 20.8.

Yee shall keepe the *Sabbath* therefore, for it is *holy* vnto you: Euery one that despiseth it shall bee surely put to death, Exodus 31.14.

Precepts.

Ye shall keepe my *Sabbath* & reuerence my Sanctuarie, I am the Lord, Leuit. 26.2.

Hallow my *Sabbaths*, & they shall bee as signes betweene mee and you, that yee may know that I am the Lord your *God*, Ezek. 20.20.

Promises.

Blessed is the man that keepeth the *Sabbath* from polluting, and keepeth his hands from doing any euill, Isaiah 56.2:

If thou tute away thy foote from

from the *Sabbath* from doing thy pleasure on the Holy-day, and call the *Sabbath* a delight, the holy of the *Lord*, honorable, and shalt honour him, nor doing thine owne waies, nor finding thine owne plasure, nor speaking thine owne words, Isa. 58. 13.

Then shalt thou delight thy selfe in the *Lord*, and I will cause thee to *ride upon* the high places of the earth, and feede thee with the heritage of *Iacob* thy father; for the mouth of the *Lord* hath spoken it, verse 13.

When the *first day of the weeke* began, *Mary Magdalen*, and the other *Marie* came to the Sepulcher, Math. 28. 1. Marke 16. 1. Iohn 20. 1.

2 Grounds
in the Gos-
pell.
Christs re-
surrection
on this day.

And behold there was a great Earth-quake, for the *Angell* of the *Lord* descended from heauen, and rolled backe the stone from the doore, and sate vpon it,, Mat. 28. 2.

I 4

And

And the Angell answered and sayd to the woman, feare yee not, for I know that yee seeke Iesus that was crucified, Math. 28.6

He is not heere, for hee is risen, verse 7.

And when the day of *Pentecost* was come, they were all with one accord in one place, Act. 2.1.

*The spirits
comming
downe on
this day.*

And suddenly there came a sound from Heauen, as of a rushing mighty wind, and it filled all the house where they were sitting, ver. 2.

And they were all filled with the *holy Ghost*, and beganne to speake with other tongues, as the Spirit gaue them vtterance, ver. 4.

*The Apo-
stles inun-
ction.*

Euery *first day of the weeke*, let euery one lay-aside as God hath prospered him, &c. 1. Corin. 16. 2.

Practise.

And the *first day of the weeke* the Diciples being met together
to

to *breake bread*, Paul preached vnto them, Act. 20. 7.

And I was in the spirit on the *Lords day*, and heard behind mee a great voyce, as it had been of a Trumpet, Rev. 1. 10.

I 5 The

THE MORNING HYMNE

for the *Sabbath*, or the Lords day:

Wherein the deuout soule expresseth her performance (at least in desire) of all holy duties requisite

on the
Sabbath
which
are

1 Private, as

- ^a 1 P^remeditation.
- ^b 2 Early rising, or watchfulnesse.
- ^c 3 The soules examination of her selfe.
- ^d 4 Praytr at home consisting

1 Confession of sinne | ^e Original & Actuell.

of { ^e 2 Profession of faith.

3 Supplication for { ^h 1 The church.
ⁱ 2 The King.
^k 3 The Minister.
^l 4 Our selues

2 Publike, as

- ^m 1 Going to the Church
- ⁿ 2 Ioyning in publike prayers and thanksgiuing with the congregation.
- ^o 3 Hearing the word.
- ^p 4 Contributing to the poore.

^a I haue *thought* vpon thy Name in the night season, and haue kept thy Law, Psal. 11.55.

^b *Early in the Morning* doe I cry vnto thee, for in thy word is my trust, ver. 147.

^c *I called mine owne waies to remembrance*, and turned my feete to my testimonies, ver. 59.

^d I will make my *supplication* in thy prefence with my whole heart; be mercifull vnto mee according to thy word, ver. 58.

^e Behold I was borne in iniquitie, and in sin hath my mother conceived me, Psal. 51.3.

^f Who can tell how oft hee offendeth? O cleanse thou mee from my secret faults, Ps. 19.12.

^g I said I will confesse my sin, and so thou forgauest the wickednesse of my sinne, Psal. 32.6.

^h O bee fauourable and gracious vnto *Sion*, build thou the wales of *Ierusalem*, Psal. 51.19.

Thou shalt arise, O *Lord*, and haue mercy vpon *Sion*, for it is time

time that thou haue mercy vpon her, yea, the time is come, Psal. 102. 13.

For why, thy seruants thinke vpon her stones, and it grieueth them to see her in the dust. v. 14.

ⁱ Giue the *King* thy iudgements, O *Lord*, and thy righteousness to the *Kings sonne*, Psal. 72. 1.

Then shall hee iudge the people according vnto right, and defend the poore, ver. 2.

Hee shall keepe the simple by the right, and punish the wrong doer, ver. 4.

^k Let the *Priests* bee cloathed with righteousness, and let thy *Saints* sing with ioyfulness, Psal. 132. 9.

^l O send out thy light and thy truth, that they may leade mee, and bring me to thy *holy hill*, and to thy dwelling, Psal. 43. 3.

^m I was glad when they sayd vnto me, Let vs go into the *house of the Lord*, Psal. 122. 1.

Open

Open me the *gates of righteousness*, that I may go in, & giue thanks to the Lord, Psal. 118. 19

ⁿ O magnifie the *Lord our God*, and let vs fall downe before his footstoole, for he is holy, Psal. 99. 5.

° The *Lord* gaue the word; great was the company of the Preachers, Psal. 68. 11.

I will *hearken* what the Lord God will say concerning me, for hee shall speake peace vnto his people, and to his Saints that they turne not againe, Psal. 85. 8.

For his saluation is nigh them that feare him, that glory may dwell in our land, ver. 9.

P O my soule, thou hast sayd vnto the *Lord*, Thou art my God, my *goods are nothing* vnto thee, Psal. 16. 2.

All my delight is vpon the *Saints*, and such as excell in vertue, ver. 3.

An *offering* of a free heart will I giue thee, & praise thy Name, because

because it is so comfortable, Psal.
58. 7.

*A Prayer for the Sabbath
Morning.*

Blessed Creator, and Author,
& finisher of the *saluation* of
mankind; who in memorie of
thy glorious rest from both thy
noble workes hast blessed and
sanctified a day of *holy rest* vnto
thy selfe, *sanctifie* mee for it, that
laying aside my accustomed bu-
sinesse, and sequestering my
thoughts from all worldly cares,
I may *keepe* it, & my selfe *holy* to
thee, by dedicating it and deuot-
ing my selfe wholly to thy pe-
culiar worship, and immediate
seruice, and to the end that this
my religious seruice may bee
more acceptable to thee, *quicken*
me with thy spirit, that I may per-
forme it with all alacrity and
chearefulnesse, and may make
thy Sabbath my delight. *Touch*
my

my heart and tongue with a coale from thine Altar, that from the sweete incense of my meditations, hymnes, prayers, & thanksgiving thou mayst smell a savour of rest. O holy Lord God of Sabbath sanctifie thy rest unto mee, and let thy Spirit rest in me, that I may find rest to my soule from all temptations, troubles, and feares, and my rest from my owne workes, which are painfull and sinfull trauels; and may employ this day all the powers and faculties of my soule and body in doing and considering thy workes, in adoring thy Maiesty, & admiring thy wisdom, & acknowledging thy power, and embracing thy loue, and magnifying thy goodnesse, and reioicing in thy mercies, and trembling at thy Iudgements: In visiting thy holy Temple, and praising thee with thy Saints, & offering vp the calues of my lips: In diligently reading thy Scriptures,

tures, attentively hearing thy Word, reverently celebrating thy mysteries, charitably relieving thy members, and zealously practising all holy duties both publike & priuate. O let me this whole day walke with thee as Enoch did, and talke with thee as Moses did, and seeke thy face as David did: And grant that beholding thine image in thine holy word, as in a cleare and cristall mirronr, I may bee changed into some Image euen from glory to glory. Let this Sabbath put me in minde of thy rest from thy workes, and assure mee thereby of an euerlasting Sabbath in heauen from my workes. Into which rest that I may enter, stirre vp good desires in mee; raise my thoughts and affections to the things that are aboue. Renew mee according to the Image of thy Son, and frame my life to a heavenly conuersation. Enlighten my vnderstanding, sanctifie my will, moderate

rate

rate my desires, gouerne my affections, *mortifie my fleshly members*, and destroy *the man of sinne* in me, and *deliuer mee from this body of death*. Worke in mee a feare of thy power, and loue of thy goodnesse, and zeale of thy glory, and thirst of thy grace, and an earnest desire, and constant resolution (as much as in me lyeth) to approue my selfe to thee in all things, & frame all my actions to the rule of thy Word. Heare mee, I beseech thee for thy Church, and thy Church for mee, and Christ for vs all, &c. saying.

The close out of Scripture.

Righteous Father keepe them from euill, sanctifie them with thy truth, thy Word is truth. The glory which thou hast giuen mee, giue them that they may be one, as thou and I are one. So be it, heavenly Father

Father for thy Sonns sake, by
the grace of thy holy Spirit : To
whom bee all honour, prayse,
glory, and thanksgiuing from e-
uerlasting to euerlasting, *Amen.*

An

AN ADMONITION

for the Sabbath Evening.

THE ANALYSIS.

The fittest
subject of
contempla-
tion on the
Sabbath, is
the medita-
tion on the
eternal *Sab-
bath* in hea-
uē, of which
the *Sabbath*
on earth is a
type. Consi-
der it two
wayes.

Priva-
tinely
there is

Positiue
ly there
are

No sinne.

No tempter or temptation.

No thraldome or seruitude.

No labour or toyle.

No sorrow or grieve.

No paine or torment.

No night or darkenesse.

No death.

No curse.

No feare.

Euerlasting habitations.

Indefezable estates of inheri-
tance.

Royall honours and dignities.

Inualluable wealth and riches.

Sight and fruition
of God.

Society with Christ.

Company with all

Saints and Angels.

Glorification of our
bodies.

Perfection of our
soules.

Knowledge.

Righteousnesse

Loue & union

with God.

unspeak-
able iouis
& plea-
sures in
the

THE

THE TEXT.

In heauen
no sinne.

WE looke for a new hea-
uen and a new earth ac-
cording to his promises in which
dwelleth *righteousnesse*, 1. Pet.
3. 13.

The Dragon fought with his
Angels, *Reu.* 12. 7.

No tempter.

But they *preuailed not*, nei-
ther was their place found any
more in heauen. ver. 8.

And the Dragon that old Ser-
pent called the *Dinell*, and *Sathan*
was cast out, &c. v. 9.

Reioyce yee heauens, and yee
that dwell in them, v. 10.

No thrall-
dome.

The creature shall bee deliue-
red from the *bondage* of corrup-
tion into the glorious liberty of
the sonnes of *God*, *Rom.* 8. 21.

No labour.

There remaineth a *rest* for the
people of *God*, *Heb.* 4. 9.

Blessed are dead that dye in
the *Lord*, for they *rest* from their
labours, *Reu.* 14. 13.

God

God shall wipe away *all* teares from their eyes, Reu. 7. 17.

No sorrow.

They shall *hunger no more*, nor thirst no more, neither shall the *Sun light* on them, nor *any heat*, Reu. 7. 16.

No paine.

And there shall bee *no night* there, and they shall neede no *candle*, nor the light of the Sunne, for the Lord God giueth them light, &c. Reue. 22. 5.

No night.

There shall be no more *death*, neither *sorrow* nor *crying*, neither shall there bee any more *paine*, for the first things are passed, Reu. 21. 4.

No death.

And there shall bee no more *curse*, but the Throne of God and of the Lambe shall bee in it, Reu. 22. 3.

No curse.

Your ioy shall *no man* take away from you, Iohn 16. 22.

No feare.

Make you friends of the Mammon of vnrighteousnesse, that

There are everlasting habitations

that when ye faile they may receiue you into euerlasting habitations, Luke 16 9.

For we know that if our earthly house of this Tabernacle bee destroyed, wee haue a building giuen of *God*, an house not made with hands, but *eternall* in the heauens, 2 Cor. 5. 1.

*Indefiz-
able estate of
inheritance*

An inheritance immortall, and vndefiled, that *fadeth not away*, referued in heauen for you, 1 Pet. 1. 4.

They strue for a corruptible, but wee for an *incorruptible* crowne, 1 Cor. 9. 25.

When the chiefe Shepheard shall appeare, ye shall receiue an *incorruptible* Crowne of glory, 1 Pet. 5. 4.

*Royall ho-
nours and
dignities.*

Take *inheritance* of the *kingdome* prepared for you, Mat. 25. 34.

It is your fathers pleasure to giue you the *kingdome*, Luke 12. 32.

They shall *raigne* for euer-
more, Reu. 22. 5. And

And the building of the well was of *Iasper*, and the City was pure *gold* like to cleare glasse, *Reu.* 21.8.

*Inualluable
wealth and
riches.*

And the foundations of the walls were garnished with all manner of *pretious stones*, verse 19.

And the gates were twelue *pearles*, verse 21.

The things which eye hath not seene, neither care hath heard, nither can enter into mans heart to conceiue, are, which *God* hath prepared for them that loue him, *1. Cor.* 2.9.

*Inspeakable
ioyes and
pleasures.*

In thy presence is the *fulnesse* of ioy, & at thy right hand there are *plasures* for euermore, *Psal.* 16.12.

They shall bee satisfied with the *fulnesse* of thy house, & thou shalt giue them drinke out of the *riuier* of thy *pleasures*, *Psal.* 36.8.

For with thee is the *well* of life, &c. verse 9.

I know that my Redeemer li-
ueth,

*In the sight
and fruitiō
of God.*

ueth, and I shall see *God* in my flesh, Iob. 19. 25.

Now wee see in a glasse darkely, but then wee shall *see face to face*, 1. Cor. 13. 12.

And they shall *see his face*, and his Name shall bee in their foreheads, Reu. 22. 4.

As for me, I wil *behold thy presence* in righteousness, and when I awake vp after thy likeness, I shall be *satisfied with it*, Psal. 17. 16.

*Societie
with Christ.*

Father I will that they which thou hast giuen me, may be *where I am*, that they may behold thy glory which thou hast giuen mee, Ioh. 17. 24.

These *follow the Lambe* whersoever hee goeth, Reuelation 14. 4.

*Companie
with Saints
and Angels.*

Wee are come to the Mount *Sion*, and to the Citty of the liuing *God*, and to the celestiall *Ierusalem*, and to the *companie* of innumerable Angels, Heb. 12. 22.

And

And to the Congregation of the first-borne which are written in heauen, &c. *verse 23.*

This corruptible shall put on *incorruption*, and this mortall shall put on *immortality*, 1. Cor. 15. 13.

Glorification of the body.

The glory of the earthly is one, and the glory of the heaenly is another, ver. 40.

There is one *glory* of the Sun, and another of the Moone, and another *glory* of the Starre, for one starre differeth from another starre in *glory*, ver. 41.

So also is the resurrection of the dead, &c. 42.

He shall *change* our vile body, and make it *fashioned* like vnto his glorious body, Phil. 3. 21.

They that be wise shall *shine* as the firmament, and they that turne many to righteousness as the starres for euer, Dan. 12. 3.

Perfection of thy soule.

Now I know but in part, but then *I shall know as I am knowne*, 1. Cor. 13. 12.

In knowledge.

K

We

*Righteous-
nesse.*

We are come to the *congregation of the first-borne which are written in heauen*, and to God the Iudge of all, and the spirits of iust and perfect men, Heb. 12.23.

When that which is perfect shall come, then that which is in part shall be abolished, 1. Cor. 13. 10.

Loue.

Loue doth neuer fall away, though that prophesying bee abolished, or that tongues cease, &c. ver. 8.

*Vnion with
God.*

I pray that they all *may be one*, as thou, O Father, art in me and I in thee, euen that they *may be also one* in vs, &c. Iohn 17.21.

*An Hymne for the Sabbath
Euening.*

R *eturne to thy rest O my soule, for the Lord hath dealt graciously with thee, Psal. 116.7.*

In Gods Word will I reioyce; in the Lords Word will I comfort me, Psal. 56. 10.

The

The words of the Lord are pure words, like as siluer which from the earth is tried, and purified seuen times in the fire, Psal. 12.6.

Blessed are they that dwell in thine house, they will bee alway praying thee, Psal. 84.7.

They will goe from strength to strength, and to the God of Gods appeareth euery one of them in Si-on, Psal. 84.7.

I will giue thanks to the Lord in the Congregation from the ground of her heart. psal. 68. 26.

Vnto thee, O God, I will pay my voves, vnto thee will I giue thanks, Psal. 56.12.

Shew the light of thy countenance vpon thy seruant, and teach me thy Statutes, Psal. 119.

An euening Prayer for the Sabbath.

Holy, holy, holy Lord God Almighty, which was, which art, and which art

to come, hallow my nature, that I may hallow thy Name. As thou impartest thy goodnesse to mee whereby I live and move in thee: so I beseech thee communicate to me some measure of thy holines, that I may live and move to thee. Let thy spirit of grace possesse my body and soule, that the desires of my minde, and thoughts of my heart, and words of my lips, may be holinesse unto thee. Sanctifie me that I may glorifie thee. And first with ioy and thankfulness I acknowledge it a speciall testimony of thy loue, that thou hast giuen me liberty and meanes to keepe a holy Sabbath vnto thee, to meet in thy House, to offer vp my ioynt-prayers and thanksgiuing with thy holy congregation, to confesse my sinne, to professe my faith, to lay open my wants, to cheere vp my selfe by singing the sweet Song of Sion, to heare thy sacred Word read and preached; whereby my faith hath
beene

beene strengthened in thy mysteries of saluation, my hope established in the promises of thy Gospell, and my life set forward in a settled course of holinesse and righteousnesse, whereby the *Kingdome* of sinne and Satan is beate downe and destroyed, & the *Kingdome of Christ* built up in mee, By this thy Word, the carelesse sinner is admonished, the ignorant instructed, the presumptuous terrified, and the penitent comforted, the power of sinne is abated, the force of temptations weakened, the motions of the Spirit quickned, grace reuiued, and my Election assured by the infallible Markes, and tokens thereof set before mee in holy Scriptures. Blessed be thy Name for it, this day thy word hath dwelt with mee richly in all wisdom. The dispenser of thy mysteries hath scattered many Doctrines like so many pearles among the people. Lord grant

Here thou mayest insert the principall Doctrine which thou hast heard from thy Pastors mouth.

that with *Mary* I may keepe these, and all thy sayings in mine heart, & make vse of them in my life, and receiue comfort from them at my death. And heare I would proceede to intreate at thy hands the countenance and increase of thy spirituall and temperall blessings vpon mee, but my sinnes lye at the doore of conscience and affright me. My heart smites me for my failings in the performance of the duties of thy Sabbath. My deuout Meditations haue bin stifled in the wombe that bare them: my prayers haue not beene without distractions, my hearing without wearisomenes, nor my almes-deedes without grudging. Pardon, deare Father, my want of preparation before I come to thine house, of intention and zeale at thy seruice, and want of Meditation and Application of those things which I heare there, since I came thence. Bury I beseech thee these slips and all other my

my sins, especially of this weeke and day, in the *night* of eternall oblivion. Ease me of the burden of them, that I may more secretly repose my body and soule vpon thy gracious protection, to take their naturall refreshing by *sleepe*, whereby I may be enabled and strengthened to doe thee better seruice the next day in *wal- king carefully*, diligently, conscionably, and constantly in the *waies of thy cammandements*, and the duties of my calling.

The close out of Scripture.

Now the very God of peace sanctifie me throughout, and I pray God that my whole spirit and soule, and body, may bee kept blamelesse vnto the coming of the Lord Iesus Christ, Amen.

K 4

M V N-

M V N D A Y E S D E
uotion, being the second
day from the Creation.

The Father worketh.

*The worke of Creation on
this day.*

A Gaine God said, *Let there be a firmament in the middest of the waters, and let it separate the waters from the waters, Gen. 1. 3. Then God made the Firmament, and separated the waters that were under the Firmament from the waters that were aboue the Firmament, and it was so; and God called the Firmament Heauen, verse 7. So the Euening and the Morning were the second day, verse 8.*

The

And I VVorke.

THe worke of Redemption to bee remembered on this day, is prophesied of Esay 50.6. *I gaue my backe vnto the smiters, &c.* and Psal. 2. 2. *The Kings of the earth stood vp, and the Rulers tooke counsell together against the Lord and against his Annoynted.* It is related in the Gospell, Mat. 27. 1. 2. *all the chiefe Priests and the Elders of the People tooke counsell against Iesus to put him to death, ver. 30. and they spit vpon him, &c.*

For thine instruction meditate { In the morning vpon the worke of Creation.
In the euening vpon the worke of Redemption.

For thy comfort apply the { Use of the one.
Benefit of the other.

For thy correction reprove thy { Abuse of the one.
Unthankesfullnesse of the other.

Quicken { Thy thanksgiving by the Hymne.
Thine obedience by the Admonition.
Thy Zeale and Deuotion by the prayer ensuing.

THE HYMNE.

HAue I not remembred thee,
 in my bed, and thought vpon
 thee when I was waking? *Pfal.*
63. 7.

*Because thou hast been my hel-
 per, therefore vnder the shaddow
 of thy wings will I reioyce, ver. 8.*

*My soule hangeth vpon thee,
 thy right hand hath upholden me,
 vese 9.*

*Save mee, O God, for the wa-
 ters are come in, euen to my soule,
 Psal. 69. 1.*

*I sticke fast in the deepe mire
 where no ground is: I am come in-
 to deepe waters, so that the floods
 runne over me, ver. 2.*

*My misdeeds preuaile against
 me; O be thou mercifull vnto my
 sinnes, Psal. 65. 3.*

*Blessed is the man whom thou
 choofest and receivest vnto thee,
 hee shall dwell in thy Courts, and
 shall be satisfied with the pleasures
 of*

of thine House, euen of thy holy Temple, verse 4.

Thou shalt shew vs wonderfull things in thy righteousness, O God of our saluation, thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea, verse 5.

Thou stillest the raging of the Sea, and the noyse of the water. and the madnesse of the people, ver. 7.

They that dwell in the uttermost parts of the earth shall bee afraid of thy tokens, thou that makest the out-goings of the Morning and Euening to prayse thee, verse 8.

Thou visitest the earth and blestest it; thou makest it very plenteous, verse 9.

Thou waterest her furrowes, thou sendest raine into the little Vallies thereof: thou makest it soft with the drops of raine, and blestest the increase of it, ver.

II.

Thou

Thou crownest thy yeares with thy goodnesse, and thy clouds drop fatnesse, verse 12.

They shall drop upon the dwellings of the wildernesse, and the little hills shall reioyce on euery side, verse 13.

Hee gathereth the waters of the Sea together, and layeth up the deepe as in a Treasure-house, Psal. 33. 7.

O prayse the Lord of Heauen, prayse him in the height, Psalme 148. 1.

Prayse him all yee Heauens, and yee waters that be aboute the Heauens, verse 4.

Prayse the Lord upon earth yee Dragons and all deepes, ver. 7.

Fire and Haile, Snow and vapours, winde and storme fulfilling his Word, ver. 8.

Sing vnto God ô ye Kingdomes of the earth: ô sing praises vnto the Lord, Psal. 68. 32.

Which sitteth in the Heauens ouer all from the beginning: loe he doth

doth send out his voyce; yea, and
that a mighty voyce, verse. 33.

Ascribe yee power vnto God:
his worship and strength are in
the Clouds, ver. 34.

The

The Admonition for Munday, being an
Exhortation to humility or pouerty in Spirit,
wherunto our Saviour ascribeth the first.

BEATITUDE.

THE ANALYSIS.

- | | | | | | | | |
|--|---|----|---|--------------------------------------|---|---|------------------|
| The speciall motives to humility set down in the Scriptures; are | { | 1 | God's infinite Maiestie, puritie, perfection. | { | God the Father.
Christ.
The Saints
vnder the | { | Law.
Gospell. |
| | | 2 | Mans vilenesse, sinfulness, wretchednesse, wants; of which before: See the Preparation to prayer. | | | | |
| | | 3 | Diuine Precepts. | | | | |
| | | 4. | Holy patterns of this vertue in | | | | |
| | | 5 | Gracious promises made to the humble, of | | | | |
| | | | 1 | Nearenesse and society with God. | | | |
| | | | 2 | Sauing knowledge | | | |
| | | | 3 | Sanctifying graces | | | |
| | | | 4 | Honour and preferment in this world. | | | |
| | | | 5 | Eternall blessednesse in Heauen. | | | |

THE

THE TEXTS.

TAKE my *Yoake* vpon you,
and learne of me, that am
meeke and *lowly in heart*, and you
shall find rest to your soules, *Mat*
11.29.

*Divine pre-
cepts.*

Vnlesse yee become as one of
these *little ones*, yee cannot enter
into the Kingdome of GOD,
Mat. 18.23.

Cast down your selues before
the Lord, and he will lift you vp,
James 4.10.

Decke your selues inwardly
with *lowlinesse* of minde, *1. Pet.*
5.5.

Humble your selues vnder the
mighty hand of God, that he may
raise you in due time, *ver. 6.*

Who is like to the Lord our
God that hath his dwelling on
high, and yet *humbleth himselfe*
to behold the things that are in
heauen and in earth, *Psal. 113.5.*

*Holy exam-
ples.*

I am among you as hee that

mini-

ministreth, Luke 22.17.

And *he* began to *wash* his Disciples feet, and to *wipe* them with the *towell* wherewith *hee* was girded, Iohn 13.5.

He emptied himselfe, or made himselfe of *no reputation*, Phil, 2.7.

He humbled himselfe, and became *obedient* to death, euen the death of the Crosse, Phil. 2.8.

I will speake vnto the Lord who am but *dust* and *ashes*, Gen. 18. 17.

Abraham.

I am not worthy of the least of all thy mercies, and of all thy truth which thou hast shewed to thy seruant, Gen. 32. 10-

Gedeon.

And he said, wherewith shall I saue Israel? Behold *my Father* is *poore* in Manasseh, and I am the *least* in my Fathers house, Iudg. 6. 15.

Lord my heart is not haughtie nor mine eyes lofty, Psal. 131. 1.

David.

And *David* said vnto *Saul*, who am I, and *what is my life*, and my fathers

fathers family in Israel that I shall
bee sonne in Law to a King I.
Sam, 18. 18.

And now, O Lord my *GOD*,
thou hast made thy seruant King,
instead of *Dauid* my Father; and
I am but a *little child*, I know not
how to go in and out, I. King. 3. 7.

Salomon.

Notwithstanding, *Ezekiah*
humbleth himselfe for the pride
of his heart, both hee and the in-
habitants of Ierusalem, so that the
wrath of the Lord came not vp-
on them, 2. Cor. 3. 2. 20.

Ezekiah.

Then *Iob* arose and rent his
Mantle, and shaued his head, and
fell downe vpon the ground, and
worshipped, Iob. 1. 20.

Iob.

O Lord *God*, righteousnesse
belongeth to thee, but to vs *con-*
fusion of face at this day, Dan.
9. 7.

Daniell.

He that commeth after me is
greater then I, whose shoe latchet
I am not worthy to vnlose, Math.
3. 11.

*Iohn Bah-
tist.*

When he was not farre from
the

The Centu-
rion.

the house, the Centurion sent vn-
to him, saying; Maister trouble
not thy selfe, *I am not worthy that*
thou shouldest come vnder the
roofof my house, *Luke 7.6.*

Peter.

When *Simon Peter* saw it, hee
fell downe on his knees, saying;
Goe from me Lord, for I am a sin-
full man, *Luke 5.8.*

The Publi-
can.

The Publican standing a farre
off would not lift vp his eyes to
heauen, but striking his breast
sayd; Lord be mercifull to mee
a sinner, *Luke 18.15.*

Paul.

I am the least of all the Apostles,
nor worthy to be called an Apostle,
&c. *I. Cor. 11.9.*

Iesus Christ came to saue sin-
ners, whereof I am chiefe, *1. Tim.*
1. 15.

Promises to
the humble
of the fa-
uour of God

I am the Rose of the field, and
the Lilly of the valleys, *Can. 2.1.*

I dwell in the high and holy
place with him also that is of an
humble & cōtrite heart, to reuiue
the spirit of the humble, *Is. 57.17*

To that man will I looke, euen
to

to his that is *poore*, and of a *contrite spirit*, and trembleth at my word, Isa. 66. 2.

When pride commeth, then commeth shame: but with the *lowly* is *wisdom*, Pro. 11. 2.

Thou hast hid these things from the wise and prudent, and revealed them vnto *babes*, Mat. 11. 12.

He giueth *more grace*, wherefore hee saith, God resisteth the *proud*, but giueth grace to the *humble*, Iam. 4. 6.

Before destruction the heart of man is haughty; but before *honour* is *humility*, Pro. 18. 12.

Hee that *humbleth* himselfe shall be *exalted*, Luk. 14. 11.

Hee *raiseth* the *poore* out of the *mire*, and *lifteth* the *needy* out of the *dunghill*, Psa. 113. 7.

That he may set him with *Princes*, euen with the *Princes* of the people, ver. 8.

Blessed are the *poore in spirit*, for theirs is the *kingdome of heauen*, Mat. 5. 3.

wisdom in the understanding & saving knowledge.

Sanctifying grace in the will.

Preferment in the world

Blessednesse in the world to come.

The

THE PRAYER FOR *Munday morning composed*

- of { 1. Petitions futable to the worke.
2. Motions to Humility agreeable to the precedent exhortation.

*The second daies
Deuotion.*

F*Ather Almighty, maker of
heaven and earth, who crea-
tedst the Euening and the Mor-
ning, the second day as well as the
first. Continue, I beseech thee, vn-
to mee as well the comfortable
rest of the Euening to refresh me
after my labour and trauell, as the
most needfull light of the Mor-
ning to mannage my affaires and
businesse. But especially perpe-
tuate vnto mee the repose of a
quiet conscience, and the cleare
light of the Gospell; to guide my
feet into the way of peace. This
light conuinceth the errors of my
vnder-*

vnderstanding, the deprauation
of my will, the disorder of my
affections, the impurity of my
thoughts, the *vanity* of my desires
the *deceitfulnesse* of my heart, and
the wickednesse of all my waies,
This *light* sheweth mee what I
was in my birth, slime and fil-
thinesse; what I am in my life, va-
nity and folly; and what I shall
be in my death, stench and rot-
tensse. This *light* discouereth
vnto mee that *I haue nothing*
which I haue not receiued; that
without Christ I can doe nothing;
that in mee (that is in my flesh)
dwelleth no good that I am not a-
ble of my selfe, as of my selfe, to
thinke a good thought: that I can-
not desire to thinke, or haue
will to desire; nor grace to will
any good. My comforts are rare;
my crosses frequent; my plea-
sures momentary; my paines per-
manent; my gifts small; my
wants and infirmities great; my
helpes weake; my assaults strong;
my

my good deedes few, and they
tainted with imperfections, my
sins infinite. Let those considera-
tions, O Lord, *humble* me in my
selfe, that *Christ* may *raise* mee;
wound me in my selfe, that *Christ*
may *heale* me; *burden* me in my
selfe, that *Christ* may *ease* me; kill
mee in mine owne conceit that
Christ may *quicken* me; make mee
most *vile* in mine owne eyes that
I may be most *deare* and *pretious*
in his. O Lord which as vpon this
day createdst the *clouds* to *raine*
vpon the earth; *showre* downe thy
graces abundantly into my heart
to *mollifie* it, that the *seed* of thy
Word may take *deepe roote* down-
ward in *humility*, and *spring* up-
ward in *hope*, and *spread* abroad
by *charity* & *fructifie* in all kinds
of *good workes*. Lord, who this
day *separatedst* the *waters* from
the *waters*, *separate*, I beseech
thee, & *distinguish* betweene the
waters of teares which I *shed* for
my sins, and those others which I

shed

shed for worldly crosses and calamities. Cast away the one, and put the other *into thy bottle*. Lord who this day *madest the heauens* (or aire) without which I cannot liue naturally, no not for a moment; infuse into my heart the *Spirit of grace*, without w^{ch} spiritually I cannot breath in my prayers, nor sigh, nor so much as moue any facultie or part of soule or body *vnto thee*. As oft as I *take in*, or *let out* the aire which I breath; let mee receiue in grace from thee, and *breathe out* praise vnto thee, *Amen*.

The close out of Scripture.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost bee with me, 2. Cor. 13. vit.

The

The Euening's Deuotion
for *Munday*.

THE HYMNE.

HEare mee, O Lord, in the
multitude of thy mercies;
euen in the truth of thy saluation,
Pfal. 69. 14.

Let not the water floods
drowne mee vp: and let not the
pit shut her mouth vpon mee,
verse 16.

Thou diddest diuide the Sea
through thy power, and brakest
the heads of the Dragons in the
waters, Pfal. 74. 14.

Thou smotest the heads of Le-
uiathan in peeeces, and gauest him
to bee meate for the people in the
wilderneffe, verse 15.

Thou broughtest out foun-
taines and waters out of the
head

hard Rockes ; thou driedst vp,
mightie waters, ver. 16.

Thou art the God that doth
wonders, and hast declared thy
power among the people, Psalme
77. 14.

The waters saw thee O God
the water: saw thee and were a-
fraid, the depths also were trou-
bled, ver. 16.

The clouds powred out wa-
ter ; the aire thundered, & thine
arrowes went abroad, ver. 17.

The voyce of thy thunder was
heard round about ; the light-
nings shone vpon the ground ;
the earth was mooued, verse,
18.

Thou bringest forth Clouds
from the ends of the VWorld, and
sendest forth Lightnings with the
raine, bringing the windes out of
thy treasures, Psal. 135. 7.

The springes of water were
seene, and the foundations of the
round VWorld were discovered at
thy chiding, O Lord ; at the bla-

L

sting

sting of the breath of thy displeasure, Psal. 18. 15.

Thy way is in the Sea, and thy pathes in the great waters, and thy footsteps are not knowne, Psal. 77. 19.

n

THE

THE ADMONITION

*for Munday's Euening, being an
exhortation to meekenesse.*

THE ANALYSIS.

The speci-
all Argu-
ments to
perswade
meekenes,
set downe
in Scrip-
ture, are
drawne
from

1. The causes

Impul-
sive.

{ 1 Diuine precepts
2 Humane frailty.

{ God { Father.
the { Sonne.
H. Ghost

Exem-
plar y :

The Saints.

{ The creatures in
which nature hath
patern'd this ver-
tue.

2. The effects

{ 1 Peace { With God.
With men.

2 Wealth.

3 Wisedome and spirituall
vnderstanding.

4 Sanctifying graces, the
fruits of the Spirit.

5 Blessednesse.

THE TEXTS.

God com-
mandeth
meeknesse.

PVt them in mind to bee sub-
iect to principalities and
powers, Tit. 3. 1.

To speake euill of no man, to
be no brawlers, but *gentle*, shew-
ing all *meeknes* to all men, ver. 2.

If any man bee ouertaken in a
fault, ye which are spirituall re-
store such a one in the spirit of
meeknesse, Gal. 6. 1.

I beseech you that yee walke
worthy of the vocation where-
with yee are called, with *lowlines*
and *meekenesse*, with long-suffe-
ring, *forbearing one another* in
loue, Ephes. 4. 2.

Put on therefore, as the Elect
of God, holy and beloued, the
bowels of mercy, kindnesse, hum-
blenesse of minde, *meekenesse*,
long-suffering, Col. 3. 12.

*Forbearing one another, for-
giuing one another*; if any man
haue a quarrell against any, euen
as Christ *forgiue* you, so also
doe

doe *ye*, ver. 13.

But thou, O man of *God*, flie these things, and follow after righteousness, goodnesse, faith, patience, *meekenesse*, 1. Tim. 6. 11.

Dearely beloued *auenge not your selues*, but rather *give place unto wrath*; For it is written, vengeance is mine, I will repay, saith the Lord, Rom. 12. 19.

Wherefore my beloued Brethren, let euery man be swift to heare, slow to speake, and *slow to wrath*, 1. 19.

For the wrath of man worketh not the righteousness of *God*, verse 20.

Looke diligently, least any man faile of the grace of *God*; least any *roote of bitterness* spring vp and trouble you, & thereby many be defiled, Heb. 12. 15.

Consider thy selfe, least thou also be tempted, Gal. 6. 1.

Let *him* among you that is without sinne, cast the first stone, Iohn 8. 7.

Our condition requires it.

Examples
of meeknes
in God.

God the
Father.

Hee shall haue iudgement without mercy that hath shewed *no mercy*; and mercy reioyceth against iudgement, Iam. 3. 13.

And they heard the voyce of the *Lord* in the *coole* of the day, walking in the garden, &c. Gen. 3. 8.

And after the earthquake there was a fire, but *God* was not in the fire; and after the fire a *still small voyce*, I. King. 19. 12. (in which voyce *God* was) verse 13.

Neuerthelesse, for thy great mercies sake, thou diddest not vtterly consume them, nor forsake them, for thou art a *gracious and mercifull God*, Nehem. 9. 31.

God said to *Ionah*, *Doeſt thou well* to be angry for thy *Gourd*? Ionah. 4. 9.

Thou haſt pitie on the *Gourd* for which thou haſt not laboured, which came in a night, and periſhed in a night, ver. 10.

And *ſhould not I ſpare* *Ninuch* that great *Cittie*, wherein are
more

more then sixscore thousand persons that cannot discern between their right hand and their left; & also much cattle, verse 11.

Tell the daughter of *Sion*, *Behold the King* commeth vnto thee, *meeke*, Mat. 21.5.

The Sonne.

He shall not strine nor cry, neither shall any man heare his voyce in the streetes, Mat. 12.19.

A bruised reede shall hee not breake, nor smoaking flaxe shall he not quench, verse. 20.

I beseech you by the meekenes and goodnesse of *Christ*, 2. Cor. 10.1.

They said, Lord wilt thou command that wee call for fire from heauen, &c. Luke 9.54.

But hee turned and rebuked them, and said, yce know not of what spirit yee are made, ver. 55.

The Spirit.

Loe the heauens were opened vnto him, and he saw the Spirit descending like a Dove, and ligh-tening vpon him, Mat. 3.16.

*The Saints
Moses.*

Now *Moses* was a very *meeke*
L 4 man

man aboue all the men that were vpon the face of the earth, Num. 12.3.

Dauid.

Let him curse, seeing the Lord hath said vnto him, *Curse Dauid* who shall then say; wherefore hast thou done so? 2.Sam. 16.10

My soule is euen as a weaned *child*, Psal. 131.3.

Jeremiah.

But I was like a *Lambe*, or an Oxe that is brought to the slaughter; and I know not that they had deuised deuices against me, Ier. 11.19.

Iesus said, it is not meet to take the childrens bread, and cast it to Dogs, Mat. 7.27.

The women of Canann.

And shee said vnto him, Yes Lord; yet *the dogges* vnder the table eate of the childrens crums, verse 28.

Saint Paul.

But wee are *gentle* among you; euen as a *nurse* cherisheth her children, 1.Thef. 2.7.

Resemblances in the creatures.

Thy name is as an *oyntment* powred out, Cant. 1.

The *oyntment* which yee haue receiued

received of him abideth in you,
1. Iohn 2. 27.

I will giue them *hearts* of
flesh, Ezech. 11. 19.

I send you as *Lambs* among
wolves, Luke 10. 19.

Behold the *Lambe* of God that
taketh away the *sinnes* of the World
Iohn 1. 29.

Hee was led as a *sheepe* to the
slaughter, and like a *Lambe* dumb
before the shearer, so opened he
not his mouth, Acts 8. 32.

Be wise as *Serpents*, and inno-
cent as *Doves*, Mat. 10. 16.

Learne of me that I am *meeke*,
& lowly in heart, & ye shall find
rest vnto your *soules*, Mat. 11. 29.

The *meeke* shall prosper in the
earth, and shall delight them-
selues in the *abundance* of peace,
Psal. 37. 11.

Thy Lord *lifteth up* the *meeke*,
Psal. 147. 6.

The *meeke* shall hee *guide* in
iudgement, and the *meeke* will he
teach his way, Psal. 25. 9.

L 5

Who

Meekenesse
bringeth
peace.

wealth.

Honour.

wisedome.

Who is a wise man and indued with knowledge among you, let him shew out of a good conuersation his workes in *meekenesse* of *wisedome*, Iam. 3. 13.

Receiue with *meekenesse* the word ingrafted in you, which is able to *saue your soules*. Iam. 1. 12

The *wisedome* which is from aboue, is first pure, then *peaceable*, Iam. 3. 17.

The fruits of the spirit.

And the *fruits* of righteousness are sowne in *peace* of them that *make peace*, ver. 18.

Blessednesse

Blessed are the *mecke*, for they shall *inherit the earth*, Mat. 5. 5.

The

The Prayer for Munday,
Euening.

Compo-
sed of

1. Petitions futable to
the worke of the
day.
2. Motiues to meek-
nesse, agreeable to
the precedent ex-
hortation.

O *Lambe of God which takest
away the finnes of the world,*
who as vpon this day wert ap-
pointed to be led *as a sheepe to
the slaughter, and as a Lambe be-
fore the Shearers, who gauest thy
backe to the smiters, & thy cheekes
to the nippers, and thine armes to
the binders, and thy face to the
spitters ; apply, I beseech thee
vnto mee these thy meeke suffe-
rings. Make that profitable to
mee which thou endurest for
mee. Let thy bonds, O meeke Re-
deemer,*

L 6

deemer, set me free; let thy silence
pleade for me, let thy spirit cure
my blindnesse, let thy stripes heale
mee, let thy nakednesse cloath mee,
and let thy meeknesse in all disci-
pline me. If thou who in the forme
of God thoughtest it no robbery to
bee equall with God, yet humblest
thy selfe, and didst become obedi-
ent to death, even the death of the
Crosse, shall not I meekely sub-
mit my necke to the yoake? If
thou who art God didst empty thy
selfe, and became of no reputati-
on, shall I that am but a worme
of the earth, fill my selfe, and
swell with pride? If thou suffe-
redst blowes, shall not I an affront?
If thou the beauty of Heauen en-
duredst spitting vpon, shall not I
endure the foame of a loose tongue?
Shall I for a word of disgrace
venter my owne life and assault
the life of my brother? Doe I
value the life of my body and
soule so low, that I will pawne
it for a toy, a trifle, a mocke, a
Word?

Word? God forbid. Thy *Law*, O God, commandeth meekenesse; thine example (my Lord Iesus) perswades *meeknesse*: my *condition* requires *meekenesse* ; my *frame* and tempter (after a sort) teacheth me *meekenesse*. Why hast thou giuen me a soft *skinne*, but to patterne in my body this vertue of the minde ? Why hast thou giuen me a *tender heart*, but to receiue *deepe* the impression of *compassionate* griefe ? Why hast thou giuen me *melting eyes* but to *weepe* for mine owne infirmities, and my brethrens calamities ? Why am I brought into the world *disarmed*, without any offensive *Weapon* , but to teach me that I should not fight with , nor hurt any ? Thou , O Lord, hast created me a *Lambe*, shall I by rage and cruelty make my selfe a *Tyger* ? Thou madest me as a soft *rose of Sharon*, and *lilly of the Valley* , shall I turne my selfe into a *thorne* and *thistle* ? I know

know Anger disfigureth the body, much more the soule. It hurteth and endangereth others, much more my selfe. It is very offensive to man, much more to thee: wherefore I beseech thee, let thy peace alwaies *rule in my heart*, and quell and subdue all my rebellious affections, especially this of wrath, the most violent and impetuous of all the rest. Weede out of my heart all accursed *Thornes and Thistles*, that the *seedes of thy word* may bring forth the *fruites of righteousness*, which are sowne in peace of them that loue peace. O let not the *Sun goe downe on thy wrath* against mee, or *my wrath* against *my bretheren*, but grant that hauing made my peace with thee, by *faith in thy blood*, with my brethern by *forgiuing them from my heart*, & *reconciling my selfe* to them, I may *lay mee downe in peace and take my rest*. And let thy hand, O Sauour, which shall protect

protect mee this night from all perils and dangers, raise me the next morning to serue thee in my calling, and magnifie thy goodnesse for all thy mercies and fauours vouchsafed vnto mee. So be it, *Amen.*

The close out of Scripture.

Blessing, honour, glory and power bee vnto him that sitteth vpon the Throne, and vnto the Lamb for euer and euer, Amen. Reuela. 5. vlt.

Tuesday's Deuotion, being the third day from the Creation.

The Father worketh, Ioh, 5. 17.

The worke of Creation.

GOD said againe, Let the waters vnder the Heauen bee gathered into one place,

place, and let the dry land appeare: and it was so, Gen. I. 9.

And *God* called the dry land earth; and he called the gathering together of the waters Seas: and *God* saw that it was good, ver. 10.

Then *God* said, Let the earth bud from the bud of the hearbe that seedeth feede, the fruitfull tree, which beareth fruit according to his kinde, which hath his feede in it selfe vpon the earth: and it was so, ver. 11.

And the earth brought forth the bud of the herbe, that seedeth feed according to his kinde; also the tree that beareth fruite, which hath his feede in it selfe according to his kinde: and *God* saw that it was good, ver. 12.

So the Euening and the Morning were the third day, ver. 13.

And I worke, Iohn. 5. 17.

The worke of Redemption.

VHo is this that cometh from *Edom*, with red

red garments from *Bazrah*? He is glorious in his apparrell, and walketh in his great strength; I speake in righteousnesse, and am mighty to saue, *Isa. 63. 1.*

I haue troden the Wine-presse alone, & of all people there was none with mee: for I will tread them in mine anger, and tread them vnder foot in my wrath, & their blood shall bee sprinkled vpon my garments, and I will staine all my rayment, ver. 3.

And two dayes after followed the Feast of the Passecouer, and of vnleuened bread: and the high Priests and Scribes sought how they might take him by craft, and put him to death, *Mar. 14. 1.*

But they sayd, Not one the feast day leaſt there be a tumult among the people, ver. 2.

And when he was in *Bethania*, in the house of *Simon* the Leper, as he ſate at Table, there came a woman, hauing a boxe of Ointment

ment of Spikenard, very costely, and she brake the Box and powred it on his head, ver. 3.

For thine instruction meditate { In the morning upon the worke of Creation.
In the evening upon the worke of Redemption.

For thy comfort apply the { Use of the one.
Benefit of the other

For thy correction reprove thy { Abuse of the one.
Unthankfulnesse for the other.

Quicken { Thy thankesgiuing by the Hymne.
Thine obedience by the admonition.
Thy Zeale and Devotion by the Prayer ensuing.

THE

The Hymne for Tuesday
morning.

*S*ing unto the Lord a new Song;
Sing cheerefully with a loud
voice, Psal. 33. 3.

*F*or the Word of the Lord is
true, and all his workes are faith-
full, ver. 4.

*H*ee loveth rightcousnesse and
iudgement; all the earth is full of
the goodnesse of the Lord. vers. 5.

*H*ee gathereth the waters of
the Sca together, as it were up-
pon an heade, and layeth up the
deepe, as in a Treasure-house, ver.
7.

*L*et the Earth feare the Lord:
stand in awe of him all ye that dwell
in the world, ver. 8.

*F*or hee spake and it was done:
hee commanded, and it stood fast,
ver. 9.

*H*e so layd the foundations there-
of that it should not moue at any
time, Psal. 104. 5.

He

He watereth the hilles from a-bone ; the earth is filled with the fruits of his workes, ver. 14.

He bringeth forth grasse for the Cattell, and greene herbes for the use of men, ver. 14.

That he may bring foode out of the Earth, and Wine that maketh glad the heart of man, and Oyle to make him a chearefull countenance, and Bread to strengthen mans heart, ver. 15,

The Trees of the Lord also are full of sap, enen as the Cedars of Libanon which hee hath planted, ver. 16.

He couereth the Heauens with Clouds, and prepareth raine for the earth, and maketh the grasse to grow upon the mountaines, Psal 147. 8.

Which giueth to the beasts their foode, and to the young Ravens that cry, ver. 9,

Prayse the Lord upon earth yee Dragons and all deepes, Psalme 148. 7.

Moun-

Mountaines and all Hills fruit-
full Trees and all Cedars, verse 9.

Every day will I give thanks
unto the Lord, & prayse his Name
for ever, Psal. 145. 2.

Thou hast given mee more ioy of
heart, then they whose Corne and
Wine, and Oyle encreased, Psal.
4. 8.

The

The Admonition for Tuesday morning: being an exhortation to godly sorrow.

THE ANALYSIS.

we must
desire &
pray for
godly
sorrow,
because
it is

- 1 A special } Law.
duty requi- }
red in the } Gospell.
- 2 The Saints continuall practice.
- 3 A necessary disposition to make vs capable of the Gospell.
- 4 A Sacrifice wel pleasing to God.
- 5 An effect of true conuersation.
- 6 An efficient cause of many diuine vertues.
- 7 An assurance of eternall ioy and comfort.
- 8 The want of it, a fearefull signe of a reprobate sence.

THE

THE TEXT.

TVrne yee vnto mee with all
your heart, with *fasting*,
weeping, and *mourning*, *Ioel. 2. 12*

1 GODS
Commande-
ment.

And *rent your hearts* and not
your garments, &c. *ver, 14.*

And that day did the *Lord*
God of hosts call to *weeping* and
mourning, and to *baldnesse*, and
girding wth Sackcloth, *Isa. 22. 12*

Now I reioyce, not that yee
were made *sorry*, but that ye *sor-*
rowed to repentance, *2. Cor. 7. 9.*

For ye were made *sorry* after
a *godly manner*, that ye might re-
cuiued damage in nothing.

Weepe not for me, but *weepe for*
your selues, *Luke. 23. 28.*

Ye shal *weepe and lament*, &c.
Iohn. 16. 20.

Howle & lament, &c. *Iam. 5. 1.*

I abhorre my selfe, and *repent*
indust and ashes, *Iob. 32. 6.*

I *fainted in my mourning*: I
cause

2 The
Saints pra-
ctice.

cause my *bed* every night to swimme, and water my couch with my *teares*, Psal. 6. 6.

I wil confesse my wickednes, & be sorry for my sins, Psal. 38. 18.

Hezekiah.

Hezekiah humbled himselfe for the pride of his heart, he and the inhabitants of Ierusalem, and therefore the wrath of the Lord came not in the dayes of *Hezekiah*, 2. Cor. 33. 12.

Manasse.

And when he was in affliction hee besought the Lord his God, and humbled himselfe greedily before the God his Father, 2. Cor. 33. 12.

And prayed vnto him, and was intreated of him, ver. 13.

Ezra.

Now when *Ezra* had prayed, & had confessed weeping & casting himselfe downe before the house of God, there assembled vnto him, out of Israel, a very great congregation of men, and women, & children; for the people wept very sore, Ezra 10. 1.

Petr.

And *Peter* remembered the words

words which *Iesus* said vnto him,
Before the Cocke crow twice,
thou shalt denye mee thrice: and
he went out, and wept bitterly,
Mat. 26. 75.

Come vnto me all yee that are
heavy laden, and I will ease you,
Mat. 11. 28.

3 *A preparation to the Gospell.*

Hee hath annoynted mee to
preach the Gospell to the poore,
hee hath sent mee to heale the
broken hearted, Luke 4. 18.

The *Sacrifice of God* is a con-
trite spirit, a broken and a contrite
heart, O God, thou wilt not des-
pise, Psal. 51. 17.

4 *A sacrifice acceptable to God.*

Put my *teares* in thy bottell,
are not these things noted in thy
booke? Psal. 56. 8:

The Lord hath *heard the voyce*
of my *weeping*, Psal.

Tell *Hezekiah*, the Captaine
of my people, saying: I haue
heard thy prayer, I haue *seene* thy
teares, I will heale thee, 2. Kings
20. 5.

5 *The effect of true con-
uersation.*

And when they heard *these*
M things

things, they were pricked in their hearts, and sayd vnto Peter, Men and Bretheren, what shall we doe? Acts, 2. 37.

6 A cause
of many di-
uine Ver-
ties.

Godly sorrow causeth repen-
tance not to bee repented of; but
Worldly sorrow causeth death. 2.
Cor. 7. 10.

For behold this selfe same
thing that yee sorrowed after a
godly sort, what carefulnesse it
wrought in you, yea what cleer-
ing of your selues, yea what in-
dignation, yea what feare, yea
what vehement desire, yea what
zeale, yea what reuenge. ver. 11.

7 Bringeth
ioy and
comfort.

They that sowe in teares shall
reape in ioy, Psal, 26. 7.

I dwell with him that is of a
contrite and humble spirit, to re-
uine the spirit of the humble, &
to reuine the heart of the contrite
Isa. 57. 15.

Ye shall be sorrowfull, but your
sorrow shall bee turned into ioy,
Ioh. 16. 20.

Blessed are they that mourne,
for

for they shall bee comforted, Mat.
5. 4.

Wee haue *mourned* vnto you,
and yee haue not *wept*, Luke
7. 32.

And yee are puffed vp, and
haue not *sorrowed*. 1 Cor. 5. 2.

Woe bee vnto thee *Corazin*,
woe bee vnto thee *Bethsaida*, for
if the mighty works which were
done in you, had beene done in
Tyre & Sydon, they would haue
repented long agoe in *sackcloth &*
ashes, Mat. 11. 21.

8 The want
of it feare-
full.

And I gaue her time to repent,
and *shee would not repent*, Reuel.
2. 21.

Thou after thy hard and *im-
penitent heart treasurest* up to thy
felfe *wrath in the day of wrath*,
Rom. 2. 3.

M 2

The

THE PRAYER FOR
*Thursday, morning com-
 posed.*

SI Petitions futable to
 the worke of the day.
 of 2 Motiues to godly for-
 row agreeable to the
 precedent exhortati-
 on.

O That my head were water,
 and mine eyes were a spring
 of teares, that I might weepe
 day and night, for the deluge
 of sinne overflowing the whole
 world: but especiall, for the in-
 undation thereof in this our Iland.
 Wee are *ouerwhelmed* in this
 Torrent, and should bee *drowned*,
 but that the gales of thy Spirit
 driue it somewhat backe, and
 thy restryning Grace with the
 publike discipline of our Lawes
 and Canons set some bounds to
 it: VVhat hearts can vent *sighes*
 enough; what eyes yeeld suffici-
 ent

ent teares to bewaile those publike finnes, vnder the burthen whereof the Land sinketh? besides those priuate, which lye as heauie on each of vs in particular? Sinnes of *omission*, finnes of *commission*, finnes of *birth*, finnes of *life*: finnes of *youth*, finnes of *age*: finnes of *frailty*, finnes, of *wilfulnesse*, finnes of *act*, finnes of *habit* and *custome*; finnes of *secret taint*, finnes of open *stayne*, Sinnes of *infirmity* committed against the *power* of the *Father*, finnes of *ignorance* against the *wisedome* of the *Sonne*, and finnes of *malice* against the *grace* of thy *holy Spirit*. If I should goe about to extenuate my finnes, euen that would agrauate them: if to excuse them, my conscience would condemne mee. For I must confesse to thy glory, and my owne shame, that by my Originall and Actuell secret and open, sudden and aduised, ignorant and malicious finnes, I haue dishonored

thy Name, prophaned thy Word, defaced thine Image, grieved thy Spirit, despighted thy Grace, wounded my owne conscience, stained my good name, scandalized my Profession, depriued my selfe of the comforts of the Gospell, of the protection of Angels, of the sweet fellowship of thy Spirit, and drawne vppon mee many heauy iudgements, and treasured up wrath agaynst the day of wrath. Yet because I mourne (with *Dauid*) in my Prayers, I weepe bitterly with *Peter*, I abhorre my selfe in dust and ashes with *Iob*, I am ashamed and confounded with *Exra*, Lord let thy mercy preuaile against thy iustice; my sighes and teares against my sinfull ioyes, and thy Sonnes Bloud euen against my crimson sinne. Lord who on this day madest drie Land, and firme ground to appeare, dry vp my teares with the beames of thy mercy, and giue me firme ground
of

of comfort in thy Word. Lord, who on this day *createdst all kind of seeds*, some in my heart the incorruptible *seed* of thy Word, that I may thereby bee *regenerated to a lively hope*. Lord, who on this day *createdst all kinds of fruitfull Trees*, make mee like a good Tree to bring forth good fruit here, that I may hereafter eate of the Tree of Life which is in the midst of the Paradise of God So be it, Amen.

The close out of Scripture.

Cod, the Father of our Lord Iesus Christ, grant mee, according to the riches of his glory, that I may be strengthened by his spirit in the inner man, Ephes. 3. 16.

That Christ may dwell in my heart by faith, that I being rooted and grounded in love, ver. 17.

May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, v. 8.

M 4

And

*And to know the loue of Christ
which passeth knowledge, that I
may bee filled with the fulnesse of
God, ver. 19.*

The Deuotion for *Tuesdays*
Euening.

THE HYMNE.

*Alluding to the worke of GOD
on this day in the
Allegory.*

O*Vt of the deepe haue I called
unto thee O Lord; Lord
heare my voyce, Psal. 130. 1.*

*O let thine eares consider well
the voyce of my complaint, ver. 2.*

*If thou Lord wilt bee extreame
to make what is done amisse, O Lord
who can abide it, verse 3.*

*But there is mercy with thee,
therefore thou shalt be feared, v. 4.*

*I looke for the Lord, my soule
doth waite for him, in his Word is
my trust, verse 5.*

My

*My soule flyeth to the Lord
before the Morning watch, I say
before the Morning watch, v.6.*

*I haue watched, and am euen
as a Sparrow that sitteth alone on
the house top, Psal. 102.7.*

*My heart is smitten downe
and withered like grasse, so that
I forget to eat my bread, verse 4.*

*Blessed is the man whom thou
chastenest, O Lord, and instructest
him in thy Law, Psal. 94.11.*

*They that sow in teares, shall
reape in ioy, Psa. 126.7.*

*Hee that now goeth on his way
weeping, and beareth forth good
seede, shall doubtlesse come againe
with ioy, & bring his sheaves with
him, verse 8.*

*The righteous shall flourish like
a Palme-tree, and shall spread
abroad like a Cedar in Libanon,
Psal. 92.11.*

*He shall bee like a tree planted
by the Riuer's side, which bringeth
forth her fruit in due season, Ps. 1.3*

Whose leafe shall not fall, and

M 5

what

*whatsoener he doth it shall prosper,
verse 4.*

*Such as be planted in the house
of the Lord, shall flourish in the
courts of the house of our God, Ps.
92.12.*

*They also shall bring forth
more fruit in their age, and shall
be fat and well liking, verse 3.*

The

THE ADMONITION
for *Tuesday* Euening, being an exhortation to *hunger and thirst for righteousness*; whereunto our Saviour ascribeth the fourth *Beatitude*.

THE ANALYSIS.

- Wee must diligently & earnestly seeke after the means of our salvation because thereby—
- 1 Wee obey GOD.
 - 2 Wee imitate his Saints.
 - 3 We obtain blessings
 - Temporall.
 - 1 Fauour.
 - 2 Delight.
 - 3 Peace.
 - 4 Life.
 - 5 Contentmēt
 - 6 The Kingdome of heauē
 - Spirituall.

THE

THE TEXTS.

*Precepts for
seeking the
meanes of
saluation.*

SEEK the Lord and his strength,
seeke his face euer-more. Psal.
105.4.

Labour not for the *meate* that
perisheth, but for *that meate*
which indureth to euerlasting
life, Iohn 6.27.

Receiue mine instruction, and
not siluer; and *knowledge* rather
then fine gold, Pro. 8.10.

For *wisedome* is better then
precious stones; and all pleasures
are not to be compared vnto her,
verse 11.

Follow after *loue*, and couet *spi-
rituall things*, 1. Cor. 14.1.

Follow *peace* with all men and
holinesse, without which no man
shall see the Lord, Heb. 12.14.

Set your affections on things
which are *aboue*, & not on things
which are in the earth, Collos.
3.2.

Examples.

My soule *breaketh out* for the
very

very feruent desire that it hath alwaies to thy iudgements, Psalme 119.26.

My soule is *a thirst*, for God, euen for the *living* God, Psalme 42.1,2.

David.

One thing is needfull, and *Mary* hath chosen *that good part* which shall not bee taken away from her, Luke 10.14.

Mary.

From the time of *Iohn Baptist*, hitherto the Kingdome of heauen hath suffered *violence*, and the *violent* take it by force, Mat. 11.12.

The hearers
of *Iohn*
Baptist.

Length of dayes is in her right hand, and in her left hand *riches and glory*, Pro. 3.16.

Promises of
blessings.

Seeke yee first the *Kingdome of God*, and his *righteousnesse*, and *all other things* shall be added vnto you, Mat. 6.33.

Temporall.

Godlinesse is profitable vnto al things, hauing the *promise of the life that now is*, and *that which is to come*, 1 Tim. 4.8.

If from thence thou *seeke the Lord*,

Spiritual.

Gods fa-
uour.

Peace.
Delight.

Life.

Blessed con-
tent.

The king-
dome of
heauen.

Lord, thou shalt find him, Deut.
4. 29.

Her *waies* are the *waies of plea-
sure*, and all her paths are *peace*,
Pro. 3. 17.

Shee is a *Tree of life* to whom
that lay hold vpon her; and hap-
pie is euery one that reteineth her
ver. 18.

Your heart shall *line* that seeke
good, Psal. 99. 33.

Blessed are they that hunger
and thirst for righteousnesse: for
they shall be *satisfied*, Mat. 5. 6.

The *Kingdome of heauen* is like
a Marchant man, that *seeketh good
pearles*, Mat. 13. 45.

Who hauing found a *Pearle*
of great price, went and sold all
that he had, and *bought it*, v. 46.

The Prayer for *Tuesday Evening*
composed.

Petitions futable to the
sufferings of Christ on
this day.

of Motiues to seeke after the
meanes of our saluati-
on agreeable to the pre-
cedent exhortation.

Blessed Redeemer, who tro-
dest the wine-presse of thy Fa-
ther's wrath alone, reconcile mee
to thy Father, and of a child of
wrath make mee a child of grace,
and sonne of desires. Thou who tro-
dest the wine-presse alone, no Arch-
angell, or Angell, or any creature
in heauen or in earth, being ioy-
ned with thee in that Worke.
Giue mee a taste of the new Wine
of thy Gospell, to cheere vp and
reviue my dropping spirits, and
comfort my heauy and sorrowfull
heart. Thou which camest with thy
garment red from Bazra; yea, as
red

red as blood. Cloath mee with thy red garment died in thine owne bloud. Couer my madnesse, deformities, wounds, and sores from the sight of thy Father. Thy garment is no narrow nor scanty garment; it is large enough to couer thee, and all thine *Elect*. It is the wedding garment, without which none shall euer be admitted into the Kings Supper, but bee bound hand and foot, & cast into outward darkenesse; where shall be weeping, and gnashing of teeth. And this doome we all deserued; for wee were borne naked and voide of all good, and wee lay a long time wallowing in our owne bloud and filth, and noe eye pittied vs, till it pleased thee of meere loue and compassion to take vpon thee a nature of infirmities, to cure all the infirmities of our nature, and to cloath thy selfe with flesh, that thou mightest beare off our blowes, and receiue the strokes of diuine iustice that wee should haue

haue endured, and deaded them
in thine owne body. *O what shall*
I returne vnto thee, by way of
thankfull acknowledgement of
such thy loue? I can *render* thee
nothing but that which thou hast
giuen mee. I can render thee no-
thing that is not thy due before. I
can render thee nothing but that
which thou puttest into my heart
to render it to thee. Wherefore I
humbly beseech thee, by thy
grace to inflame my heart with
thy loue, to incite mee to perpe-
tuall prayse and thanksgiuing: to
kindle in me an euerlasting desire
to approue my selfe vnto thee,
and more and more tie thy loue
vnto mee. O let nothing bee so
precious to me as thy fauour, no-
thing so fearefull as thy displea-
sure, nothing so hatefull as sinne;
nothing so desireable as thy
grace. Let me not now like a litle
child run in the dirt, & soyle my
cloathes, & take many a fal in pur-
suit of a Butter-fly, or a bubble
of

of Sope appearing glorious in the ayre, but suddenly vanishing to nothing. Let mee not bee so foolish as to lay the foundation of my happinesse in *sinking* Sands, or goe about to chase a vanishing shadow. Let mee enter into a serious consideration of the *vanity of the world*, and the deceitfulnesse of *riches*, and shame of pleasures, and folly of sports, & inconstancy of Honours, & danger of greatnesse, and strict account to bee giuen for all. Perswade mee by thy Spirit out of thy Word that I haue here *no abiding Cittie but ought to seeke for one hereafter*. That I am a *stranger and pilgrim here vppon earth*; and therefore howsoever I haue heretofore mispent my time, & mis-placed my affections, and spilt my labours, and lost my selfe in following Earthly vanities; yet let mee now take the right way to true contentment. Let all my *travailes* be towardes *heaven*,
all

all my trade for *spirituall Merchandise*, all my labour for the meate that *perisheth not*, all my searching for the *Pearle of the Gospell*, all my seeking for the *kingdome of God & the righteousness thereof*. Let mee desire temporall blessings only for spirituall ends; Wealth, that I may bee rich in good works; preferment, to advance the honour of the Gospel, health and strength, the better to enable mee to doe thee Service; length of dayes, that I may praise thee in the *Land of the living*. Lord, whose life was sought this day to destroy it, seek thou mine to saue it. Lord who this day wert *annointed* to thy death and buriall, *anoynt* me with thy Spirit to *eternall life*. Saue me from the handes of all mine Enemies, that I may *serue thee without feare, in holinesse and righteousness all the dayes of my life*. Guard me by thy prouidence, that securely reposing my Soule on thy mercie
for

for my absolution from sinne, and my body on thy power for deliuerance from all dangers, I may so by rest and sleepe refresh and strengthen both, that I may rise the next morning more cheerefully to trauaile in the ways of thy lawes, & workes of thy commandements, So be it. *Amen.*

The close out of Scripture.

Vnto him that is able to doe exceeding abundantly, aboue all that I aske or thinke, according to the power that worketh in me, bee glory in the Church, by Christ Iesus, throughout all ages, would without end, Ephes. 3. 20. 21.

Wed-

Wednesdayes Deuotion, being the fourth day from the Creation.

The Father worketh,

Ioh. 5. 17.

The worke of *Creation* on this Day.

AND *God* said, Let there be light in the firmament of heauen, to seperate the day from the night ; and let them bee for signes, and for seasons, and for dayes, and yeares, Gen. 1. 14.

And let them bee for lights in the Firmament of heauen, to giue light vpon the earth ; and it was so, ver. 15.

God then made two great lights ; the greater light to rule the Day, and the lesse light to rule the Night ; he made also the Starres, verse 16.

And

And *God* set them in the Firmament of heauen to shine vpon the earth, ver. 17.

And to rule in the day, and in the night, and to seperate the light from the darkenesse: and *God* saw that it was good, v. 18.

So the Euening and the Morning were the fourth day, v. 19.

And I worke, Ioh. 5. 17.

The worke of *Redemption*
on this day.

NOW the Feast of vnleauened bread drew neere, which is called the Pasleouer, Lu. 22. 1.

And the High Priests and Scribes sought how they might kill him: for they feared the people, ver. 2.

Then entred Sathan into *Indas*, who was called *Iscariot*, and was of the number of the Twelve verse. 3.

And

And he went his way and communed with the High Priests and Captaines, how he might betray him to them, ver.4.

So they were glad, and agreed to giue him money, ver.5.

And he consented, and sought opportunity to betray him vnto them, when the people were away, ver.6.

For thine instruction meditate { *In the morning on the Creation of the two great lights.*

{ *In the Evening on thy Redeemer being betrayed and sold for thee.*

For thy comfort apply to thy selfe the

{ *Use of the one.*

{ *Benefits of the other.*

For thy correction reprove thy { *Abuse of the one.*

{ *Vnthankfulnessse of the other.*

Thy thankfulnessse by the Hymne.

Quicken { Thine obedience by the admonition.

{ The Zeale and Deuotion by the prayer ensuing.

THE

The Hymne for *Wednesday*
Morning.

I Hauethought vpon thee, O Lord
in the night season, and haue
kept thy Law, *Psal.* 119. 55.

I stretch forth my hands vnto
thee; my soule gaspeth vnto
thee as a thirsty land, *Psalme*
142. 6.

Heare mee, O Lord, and that
soone, for my spirit waxeth faint;
hide not thy face from me, lest I bee
like to them that goe downe into the
pit, verse 7.

O let mee heare of thy louing
kindnesse betimes in the morning,
for in thee is my trust: shew thou
mee the way that I should walke in,
for I lift up my soule vnto thee, ver.
8.

Deliuier me from all mine ene-
mies; for I fly to thee to helpe mee
verse 9.

Bee mercifull vnto mee, and
blesse

blesse mee, and shew the light of thy countenance upon me, and be mercifull unto me, Psal. 67. 1.

God is the Lord who hath shewed vs light; binde the sacrifice with cords to the hornes of the Altar, Psal. 118. 27.

There is sprung up a light for the righteous, and ioyfull gladnesse for such as bee true of heart, Psal. 97. 11.

Reioyce in the Lord, O ye Righteous, and give thanks for a remembrance of his holines, ver. 12.

I will consider the heauens, euen the worke of thy fingers; the Moone, the Starres which thou hast made, Psal. 8. 3.

The Heauens declare the glory of God, and the Firmament sheweth his handie worke, Psal. 19. 1.

In them hath he set a Tabernacle for the Sunne, which commeth forth as a Bride-groome out of his chamber, and reioyceth as a Gyant to runne his course, ver. 5.

It goeth forth from the uttermost
N part

part of heauen, and runneth about
to the end of it againe, and nothing
is hid from the heate thereof, v. 6

The Lord is my light and my
saluation, whom then shall I feare?
The Lord is the strength of my life,
of whom then shall I bee affraid?
Psal. 27. 1,

Though I should walke through
the valley of the shadow of death,
I will feare no euill, for thou art
with mee; thy Rod and thy Staffe
they comfort me, Psal. 23. 4.

Surely kindnesse and merey shall
follow mee all the dayes of my life;
and I shall remaine a long season in
the house of the Lord, ver. 6.

The

The Admonition for Wednesday morning: being an exhortation to mercy, whereunto our Saviour ascribeth the fifth Beatitude.

THE ANALYSIS.

Mercy is a vertue highly to be esteemed, and carefully to be practised, because it is

- 1 Our onely plea and hope.
- 2 The soueraigne attribute of *God*.
- 3 His strict charge to vs.
- 4 That vpon which he proceedeth in the last Iudgement.
- 5 A choice fruit of the Spirit.
- 6 The Saints constant practise.
- 7 The Touch-stone of true *Religion*.
- 8 The assurance of our saluation.
- 9 The meanes to obtaine manifold blessings in this life, & in the life to come.

THE TEXTS.

*Saluation
by Mercy.*

ENter *not into iudgement* with thy seruants, O Lord, for in thy sight shall no man liuing bee iustified, Psal. 143. 2.

The Lord grant vnto him that he may finde *mercy* of the Lord in that day, 2. Tim. 1. 18.

That he might make knowne the riches of his glory on the *ves-*
sels of mercy, Rom. 9. 23.

For God hath concluded all vnder vnbeliefe, that hee might haue *mercy* vpon all, Rom. 10. 31.

And the Lord passed by before him, and proclaimed, The Lord, the Lord God, *mercifull and gra-*
tious, long suffering, and abundant in goodnesse and in truth, Exod. 34. 6.

Keepe *mercy* for thoufands, *forgiuing iniquity*, transgression and sinne, verse 7.

God is rich in *mercy*, Ephesians 2. 4.

Thy

*It is the
most emi-
nent attri-
bute to God*

Thy *mercy*, O Lord, is in the Heavens, and thy faithfulness reacheth the Clouds, Psalme 36.

5.

For thou, *Lord*, art *good and ready* to forgive, and plenteous in mercy to all them that call vpon thee, Psal. 86. 5.

The *Lord* is gracious and *full of compassion*, slow to anger, and of *great mercy*, Psal. 145. 8.

The *Lord* is good vnto all, and his *tender mercies* are ouer all his workes, verse 9.

Blessed be *God*, the Father of our Lord *Iesus Christ*, the Father of *mercy* and G O D of all comfort, 2. Cor. 1. 3.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to doe iustly, and *love mercy*? &c. Micha 6. 8.

Precepts of Mercy.

Thus speaketh the Lord, Execute true iudgement, and *shew mercy and compassion* every man to his brother, Zach. 7. 9.

N 3

Be

Be ye *mercifull* as your father also is *mercifull*, Luke 6.36.

Gine Almes of those things which are within, and behold all things shall bee cleane to you, Luke 11.41.

Sell that ye haue, and *gine Almes*, Lu. 12.13.

Be ye *kinde* one to another; *tender-hearted* *forgiuing* one another, euen as *God*, for *Christs* sake, hath *forgiuen* you, Ephes. 4.32.

I will haue *mercy*, and not sacrifice, Hof. 6.6. Mat. 9.13.

Put on therefore, as the Elect of *God*, *bowels of mercy*, &c. Col. 3.12.

To *doe good* and *communicate* forget not, for with such sacrifices *God* is well pleased, Hebr. 13.16.

Finally be ye all of one mind, hauing *compassion* one of another, *loue* as bretheren; be *pittifull*, be *courteous*, 1. Pet. 3.8.

Remember those that are in
bonds

bonds, as though yee were *bound* with them, Heb. 13.3.

Come ye blessed of my Father; inherit the Kingdome prepared for you, from the foundation of the world, Mat. 25.34.

For I was *hungry*, and ye gaue me *meate*, ver. 35.

I was *thirsty*, and ye gaue me *drinke*, &c.

In that yee did it to the least of my bretheren, yee did it vnto me, verse 40.

But the *fruits of the spirit* are ioy, peace, long-suffering, gentleness, goodnesse, &c. Gal. 5.22.

The *fruit of the spirit* is in all goodnesse, and righteousness, and truth, Ephes. 5.9.

If I haue withheld the poore from their desire; if I haue caused the eye of the *widdow* to faile; if I haue eaten my morsell alone, and the *fatherlesse* haue not eaten thereof, Iob. 31.17.

If I haue seene any *perish* for want of *cloathing*, or any poore

The last
iudgement
proceedes
upon works
of mercy.

Mercy, the
fruit of the
Spirit.

The Saints
practise.

Iob.

without couering, ver. 19.

If his bones haue not blessed mee, and if hee were *not warmed with the fleece of my sheepe*, ver. 20

Tabitha.

Now there was in *Ioppa* a certaine woman, a Disciple called *Tabitha*, which by interpretation is called *Dorcas*, this woman was full of good works and almesdeeds, which shee did, *Act. 9. 36.*

Cornelius.

There was a certaine man in *Cesaria* called *Cornelius*, of the band, called the Italian band, *Act. 10. 1.*

A deuout man, and one that feared God with all his house, which gaue much almes to the people, ver. 2.

The good Samaritan.

There came a certaine *Samaritan* also that way, and when he saw him, *hee had compassion* on him, *Luke 10. 33.*

And went to him, and bound *vp his wounds*, powring in Oyle and Wine, &c. ver. 34.

He sayd, Hee was his Neighbour that *shewed mercy* on him; then

then said *Jesus* to him, *Goe thou,*
and doe likewise, ver. 37.

Now I haue all: I abound, I
am full, hauing receiued from *E-*
paphroditus the things that were
sent from you, an oyntment of a
sweet smelling sacrifice accepta-
ble & pleasing to God, Phil. 4. 18.

Philippians

The Lord gaue mercy to *One-*
siphorus his house, for hee oft re-
freshed me, and was not ashamed
of my chaines, 2. Tim. 1. 16.

One siph-
orus.

We haue great ioy and confo-
lation in thy loue, because the
bowels of the *Saints* are refreshed
by thee, brother, Philem. 7.

Philemons.

Pure religion, and vndefiled
before God, euen the Father, is
this; to visite the fatherlesse and
widowes in their aduersities, and
to keepe him selfe vnspotted of
the world, Iam. 1. 27.

workes of
mercy, &
certaine
note of pure
Religion.

There shall be iudgement mer-
cilesse to him that sheweth no
mercy; and mercy reioyceth a-
gainst iustice, Iam. 2. 13.

Assurance
of saluation
and meanes
of obtaining
mercy at
Gods hand.

Blessed are the mercifull, for
they

they shall obtaine *mercy*, Matth.
5.7.

The *liberall soule* shall be made
fat, and hee that *watereth* shall
be *watred* also himfelfe, Prouer.
11.25.

Gine, and it shall be giuen vn-
to you good measure, pressed
downe, and running ouer, Luke
6.38.

Whosoeuer shall *gine to drinke*
vnto one of these little ones, *a cup*
of cold water, onely in the name of
a Disciple, verily he shall not lose
his reward.

THE

THE PRAYER FOR
Wednesday morning ;
composed.

- of { 1 Petitions futable to the
 worke of the day.
 { 2 Motiues to works of mer-
 cy agreeable to the prece-
 dent exhortation.

O Lord, what is man that
 thou art so mindfuk of him,
 or ths Sonne of man, that thou
 so regardest him? Thou ma-
 dest so much of him, that thou
 madest all creatures for him :
 the Foules of the Ayre, Fish in
 the Sea, and Beasts of the Field
 to furnish his Table, and cloth
 his nakednesse, and serue his vse.
 The earth thou createdst to su-
 staine him, the waters to wash
 and coole him, the aire to breath
 him, the fire to warme him, the
 Flowers to refresh him, the
 Herbs to cure him, the Fruits
 N 6 and

and Graines to nourish him, the Mines to enrich him, the precious Stones to adorne him : yea, the glorious Lamps of Heaven, The *Sunne* and *Moone*, to light him, the one in the Day, the other in the Night, and both to measure his time, to direct his husbandry, to recreate him in his traueles, to ripen his fruits and increase his store. Nay, (which farre surpasseth the glorious beames of the *Sunne*, and his comfortable *light*) thou gauest him a *sure light of prophecy before the day dawned, and the day-starre arise in the Firmament* of the Church, and afterwards causedst the *Sunne* of righteousness to arise vpon him, to *shine* in his heart in this life by grace, and in Heaven by glory for euermore. Shall I not reioyce in this light ? Shall I not open all the Casements of my soule to let it in ? Shall I not account their *feete beautifull*, and the ground happy on

on which they tread, who *bring mee tidings of this wonderfull Light?* Shall I not loue thee aboue all thing who hast preferred mee aboue all things? Shall I not serue thee with all the faculties of my body and soule, who makest all thy Creatures serue mee? What pretext can I haue for my ingratitude and disobedience to thee, so gracious a Lord and Maister? I cannot pleade ignorance of thy Dietie: *for the heauens declare thy glory, and the firmament sheweth thy bandy-worke.* I cannot pretend ignorance of thy law, *for thou hast put thy word into my mouth, and written thy Law in my heart.* I cannot alleage that I neuer heard of, or saw the *Light* of thy Gospell, *for the Light came into the world, and shined in the darkenesse, and the darkenesse comprehended it not.* Neuer had any Nation a more *bright Sun-shine* of the Gospell then ours. *But we loue*

lowe darkenes more then light, because our deeds are euill. And because we lowe darkenesse more then light, thou mightest most iustly haue already cast vs into outward darkenesse. But there is mercy with thee, that thou maiest bee feared; there is Balme in Gilead to cure our deadly wounds? there is vntion in Christ: there is saluation in Iesus: there is redemption in his death: there is satisfaction in his blood: there is merit in his perfect obedience: there is hope in his resurrection & ascension: and euerlasting comfort in his sitting at the right hand of his Father, to make intercession for vs. O Eternall aduocate, plead my cause. Thou who out of thy pierced side openest to all the inhabitants of the earth, a Fountaine for sinne and vncleanesse, wash mee from my wickednesse, and clense me from my sinne: grant me thy peace which thou promigest thy Chosen, that my heart be not troubled. Make

an attonement for me, and bring me into fauour, with *thy Father*, and *my Father*, *thy God*, and *my God*. And because all my hope is in *thy mercy*, Lord let me imitate that vertue in thee which I implore. Let mee patterne that grace in my life, which saueth my life. Let mee *from my heart* *forgiue my bretheren* their trespasses, compassionate their infirmities, *reliene their necessities*, ease their crosses, and *beare their burthens*. Let the hungrie haue neuer a iust action against mee at thy Barre, for not giuing them meat, nor the *thirsty* for not *giuing them drinke*: nor the *naked*, for not *cloathing them*: nor the *sicke and imprisoned*, for not *visiting them*: nor the *fatherlesse and widdowes* for not *protecting & defending them*. Let me, who need abundant *mercy*, shew abundant *mercy*. Let me *meat such measure* to my *brethren*, as I expect from thee. As a good childe, let mee follow

follow the example of my heauenly Father, who (as on this day) caused the *Sunne* to rise vpon the iust and the vniust. So let the *light* of my knowledge, and *heat* of my loue bee extended to all, but especially to those of the *houshold of faith*. And as the *Sun* shineth vpon my body, so make thy countenance *shine* vpon my soule. As the *Sunne* draweth vp exhalations from the earth, so raise thou my thoughts and desires from earthly comforts to heauenly obiects. As the *Sunne* melteth Snow and Ice: so melt thou my heart frozen in the dregs of *sinne*. As the *Sunne* dispelleth all mists of darkenesse, and cleareth the Aire from all Fogs and noysome Vapours: so let thy Spirit dispell all errors of my understanding, and cleare my will from all fogs and fumes of noysome lusts. Giue mee grace to keepe a regular, constant, and vnwearied course vpon earth, as
the

the *Sunne* doth in Heauen; and to grow in grace, and increase in heavenly wisdom, as the *Sunne* ascendeth higher, and shineth still brighter till it bee high Noone. Lastly, as the *Sunne* reioyceth as a Gyant to run his course: So grant that I may chearefully runne and finish my race, and after I haue finished it, receiue the reward of righteousness, who shall shine as the *Sunne* in the Kingdome of the Father for euermore, Amen.

The close out of Scripture.

Grant, Lord, that I may be filled with the knowledge of thy Will in all wisdom and spirituall understanding, Col. 1 9.

That I may walke worthy of thee, and please thee in all things, being fruitfull in all good workes, and increasing in the knowledge of thee, ver. 10.

Strengthened with all might through thy glorious power
unto

unto all patience, and long suffering, with ioyfulnesse, ver. 11.

The Deuotion for *Wednes-*
dayes Euening.

THE HYMNE.

O *Gine thanks unto the Lord,*
for hee is grations, and his
mercy endureth for euer, Psal.
136. 1.

Which onely doth wonders; for
his mercy endureth for euer, ver.
4.

Which by his excellent wisdom
made the Heauens; for his mercy
endureth for euer, ver. 5.

Which made great lights, for
his mercy endureth for euer, ver.
7.

The Sunne to rule the day; for
his mercy endureth for euer, ver.
8.

The Moone and the starres to
gouerne the night; for his mercy
endureth for euer, ver. 9.

He

*Hee telleth the number of the
Starres, & calleth them al by their
names, Psal. 147.4*

*Hee appoynteth the Moone for
certaine seasons; and the Sunne
knoweth his going downe, Psal.
104.19.*

*Thou makest darkenesse that it
may be night, wherein all the beasts
of the Forrest doe mone, ver. 20.*

*The Sunne ariseth, and they get
them away together, and lay them
downe in their dens, ver. 22.*

*Man goeth forth vnto his worke
and to his labour vntill the Eue-
ning, ver. 23.*

*O Lord, our Gouvernour, how
excellent is thy Name in all the
World, Psal. 8.9.*

The

The Admonition for VVednesday-
Evening, being an Exhortation to
 purity in heart, answerable to
the sixth Beatitudine.

THE ANALYSIS.

Purity, especially in heart, is to be prayed for, and sought after in regard of GOD his

- | | | |
|---|---|---------------------------------------|
| { | 1 | Speciall command for it. |
| | 2 | Particular taking notice of it. |
| | 3 | High esteeme and approbation thereof. |
| { | 4 | Gracious promises to it, of |
| | | { 1 life. |
| | | 2 Favour of Kings. |
| | | 3 Sight of himselfe. |
| | | 4 His favour and bounty. |
| | | 5 Profit by the Word. |
| { | 6 | Abode in heaven. |
| | | |

THE

THE TEXTS.

NOw therefore serue the
Lord, and serue him in *sincerity of heart*, and in truth, Ios.
 24. 14.

1 Precepts
 for it.

Prepare your *hearts* vnto the
 Lord, and serue him *onely*, 1. Sam.
 7. 3.

They that are of a *froward heart* are an abomination to the
 Lord, but such as are *upright* in
 the way are his delight, Prou. 11
 20.

My sonne giue me thy *heart*,
 & let thine eies obserue my waies
 Prou. 23. 26.

O *Ierusalem* clense thy heart,
 Ier. 4. 4.

Clense your hands ye sinners,
 and purge your *hearts* ye double-
 minded, Iam. 4. 8.

Serue *G O D* with a perfect
heart, and with a willing minde;
 for the Lord *searcheth* all *hearts*,
 and vnderstandeth all *imagina-*
 tions

2 God takes
 notice of it.

tions of the thoughts, 1. Chron. 28.9.

God seeth not as man seeth; for man looketh on the outward appearance; but *God iudgeth the heart*, 1. Sam. 16.7.

Thou knowest the hearts of all men, Acts 1.24.

Hee will lighten things hid in darkenesse, and make the counsels of thy heart manifest, 1. Cor. 4.5.

Thou louest *truth in the inward parts*, Psal. 51.6.

Wee speake not as pleasing men, but as pleasing *God*, who *tryeth the hearts*, 2. Thes. 2.4.

Let it bee the hidded man of the *heart* in that which is not corruptible, the ornament of a meeke and quiet spirit; which is in the sight of *God of great price*, 1. Pet. 3.4.

Keep the *heart* with all diligence; for out of it are the issues of life, Pro. 4.23.

Hee that loueth purenesse in
heart,

3 God highly esteemes it.

4 Maketh gracious promises to it.

1. Of life.

heart, the *King* shall be his friend
Pro. 22. 11.

Blessed are the *pure in heart*,
for they shall see God. Mat. 5. 8.

Truly God is *good unto Israel*,
even to him that is of a *cleane*
heart, Psal. 73. 1.

That which fell on good ground
are they which with an *honest and*
good heart heare the Word, and
keepe it, and bring forth fruits
with patience, Luke 18. 15.

Who shall ascend into the Hill
of the Lord; or who shall stand
in his holy place? Psal. 24. 3.

Hee that hath *cleane hands*, and
a *pure heart*, ver. 4.

Hee that walketh *vp*rightly,
and speaketh *vp*rightly, &c. Isai.
33. 15.

He shall *dwell on high*, ver. 16.

2 *Fauour*
of Kings.

3 *Sight of*
himselfe.

4 *His fa-*
uours.

5 *Profiting*
by the word

6. *Abode in*
Heaven.

The

THE PRAYER FOR *Wednesday Euening.*

- Comp-
sed of
- 1 Petitions futable to the sufferinges of Christ on this day.
 - 2 Motiues to perswade puritie in heart and sinceritie agreeable to the precedent exhortation.

MOst holy, blessed, and glorious God, who dwellest in *light which none may approach*, I miserable and sinfull creature, by nature a child of the *night*, and of *darkenesse*; nay, very *darkenesse* it selfe, am ashamed and confounded to *lift vp mine eyes to heauen*, or looke towards *the place where thine honour dwelleth*. For, I haue *sinned against heauen and against thee*, and deserue to be cast out for euer from the *sight of thy face*, and *presence of thy glorious Maiestie into utter darkenesse* which
the

the diuel the Prince of *darkenesse* and his *Ange's* that are reserved in *chaines of darkenes*, till the great and terrible day of thy wrath. For that heavenly *light* which thou hast kindled in my heart (though I seeke to smother it neuer so much) cleerely conuinceth my conscience, that I preferre the pleasures of sinne, which are the workes of *darknesse*, before the glorious inheritance of thy Saints in light, hauing my very understanding, the onely light which is in mee, much darkened through the ignorance that is in me, by reason of the hardnesse of my heart. And notwithstanding thou hast called me *early and late*, and stretched thy hands all the day long vnto me, yet I haue walked still in the vanity of my mind, and wearied my selfe in the wayes of wickednesse, and haue not hearkened to thy voyce, whereby I might walke in thy lawes which thou hast appoynted for me. Or if for a short
O time

time I haue reioyced in the *light* of the Gospell, yet soone after I haue *quenched thy spirit*, and haue *giuen my selfe to wantonnesse, to worke filthinesse with greedinesse. Enter not into iudgement with thy seruant, O Lord, for in thy sight shall no man living bee iustified.* Though thou shouldest drowne all my former sinnes in the bottomlesse *sea of thy mercy*, yet the sins of this day alone giue sufficient euidence against mee, to condemne mee. My vn sanctified desires, and impure thoughts, and *vaine imaginations, & idle words* and *unfruitfull workes* make mee *unexcusable* before thee. I cannot answer for my abuse of the creatures, mis-spending my time which is most pretious, and overslipping many occasions of doing good. How negligent haue I beene in the duties of my calling? How cold and dull in my exercises of Religion? How defectiue in the confession of my sinnes?

finns? How carelesse in applying the soueraigne remedies of the Word? My very prayers which I make vnto thee for the supplying of all my wants, and *healing* of all my *infirmities*, are accompanied with so many wants and *infirmities*, and I haue need to aske pardon for these my imperfect prayers. Lord giue mee a *sence* of my stupidity and *senslesnesse*, and a *feruent desire* of more *feruency* and *zeale*, and true *remorse* and *sorrow* for want of *remorse* and *sorrow* for these my sinnes. And because that *I know not how* to pray as I ought, let thy Spirit make intercession for me with sighs & grones which cannot be expressed, and let the blood of thy Sonne speake better things for mee then the blood of Abel. O let not the glorious light of heauen go downe upon thy displeasure against mee, but for thy deare Sonne, Iesus Christ his sake, who is the propitiation for my sinnes, be reconciled

led vnto mee *while it is called to day, that I may finde rest vnto my soule* this night, together with the comfortable refreshing of my body by sleepe. So shall I neuer cease with a ioyfull heart, and a chearefull voyce, to praise thee for thine vnspeakeable loue in electing me to eternall life in Heauen, before thou hast layde the foundation of the earth: Thy goodnesse in *creasing mee after thine owne Image*; thy mercy in *redeeming mee with the blood of thine onely begotten Sonne*; thy grace in *calling mee to the knowledge of thy truth*; and thy fatherly care in safely protecting mee, mercifully correcting, and liberally providing for mee euer since the day thou *breathedst into mee the breath of life*. Giue me yet more, O Lord; *What wilt thou giue mee?* Giue mee a thankfull heart for all these inestimable fauours of thine infinite loue, that I may continually blesse thee

thee for thy continually blessings
with the dew of thy grace descending
vpon mee, alwayes beginning the day
with thy *mercie*, and ending it with
thy *praise*. Blessed Redeemer, who wert
this day *sould for thirty peeces of siluer*,
redeeme me from the thraldome of sinne,
and neuer suffer mee with *Ahab*, to
sell my selfe to work wickednesse against
thee. Let the hainousnesse of *Iudas* his
sinne, and the horror of his punishment
deterre mee from *betraying* thy truth
for any worldly aduantage whatsoeuer.
O Bread of life, which *hungredst* for my
sake! O Source of the Springes of *Libanon*,
who *thirstedst* for my sake! O Ioy of all
mankinde, which *sorrowedst* for me! O
Truth it selfe and fidelitie, which wast
by false trechery *betrayed* for my sake!
O the true *Wedding garment* which wast
stript for mee! O the *Redemption* and
ransome of the world, who wert *sold*
for my sake!

O 3

sake ; O the *Life and Resurrection* of all that hope in thee , who dyedst for mee : imprint thy loue so deepe into my heart, that neither hunger, nor thirst, nor sorrow, nor nakednesse, nor trechery, nor thraldome, nor hope of reward, nor feare of persecution, nor life, nor death may raze it out. Was it not enough, O Lord, to become *Man* for mee, but thou must become a *Servant* ? Was it not enough as a seruant to bee scourged for mee, but must thou also, like a bond-slaue bee sold for mee, that am a bond-slaue of Satan, sold vnder sinne ? Was it not too much to bee sold, but must thou bee sold at so vile a price as *thirtie peeces of siluer* ? Was no means thought meane enough to abase thee ? The cheaper thou wert sold, the dearer I cost thee ; for thou gauest not onely thy libertie and life , but thy estimation also for mee. The lower thou wert

wert *abased*, the higher thou
hast *exalted* mee. The lesse was
giuen for thee, the more I owe
thee, who wert content to bee
prized so low, and *made of no re-
putation* for mee. O strange ran-
some! The *Redeemer* is sold, that
the *sold bond-slave* may be redee-
med. O admirable iudgement!
The righteous is *condemned*, that
the vnrighteous may righteously
bee acquitted. O wonderfull
cure! The Physitian is sicke, and
dyeth, that the Patient may liue.
Meeke Saniour, thou foresawest
that the *Dinell* would *enter into*
Indas before hee entred. Thou
knewest that hee would *betray*
thee, yet thou cholest him: that
he would *lift up his foot against*
thee, yet thou *shoddest him with*
the preparation of the Gospell of
peace: that he would *faile* thee,
yet thou trustedst him with thy
Purse: that the *poysen of Aspes*
was vnder his lips, yet thou suffe-
redst him to touch thy Lips, in

which *there was no guile*, and
seale them with a kisse; and
gently vns sealing them, thou
saidst no more to him but,
Friend, how camest thou hither?
Doeſt thou betray the Son of man
with a kisse? Sweet Sauiour, how
wilt thou entertaine thy friends,
when thou thus intreatedst thy
treacherous seruant? Thou who
wert so good to him, that was so
bad, as worſe neuer was; how
will thy grace and goodnesse a-
bour. to them that *excell in*
vertue? If thou sufferedst a Tray-
tor to kisse thee, thou wilt neuer
refuse to cheere vp the drooping
countenance of a penitent sin-
ner with a kisse. Thy Spouse em-
boldneth me to begge that kind-
nesse of thee which shee did. *Let*
him kisse mee with the kisses of his
lips, Kisse thou me with a kisse of
loue, but let mee neuer kisse thee
with the kisse of *Iudas*. Let mee
neuer draw neare to thee with my
lips, and bee farre from thee in my
heart,

heart, but first draw my heart, and then my body and soule vnto thee. Thou requirest the heart, and searchest the heart, and tryest the heart, and acceptest of no seruice or sacrifice without it; Lord, giue mee a cleane heart, and renue a right Spirit within me, that I may giue thee such an heart as thou requirest. Cense the thoughts, and affections, and intentions of my heart from all impurity, impiety, iniquity, insincerity, fraud, and hypocrisie. Let all the thoughts of my heart bee pure, the desires holy, the intentions sincere, the affections vnfeined, and let all my words and workes bee hearty. O let my heart be alwaies fixed vpon thee; professed with thee; established in thee; true vnto thee; vp-right towards thee; and sincere for thee; that in the great Day, when the secrets of all hearts shall be manifested, my heart may not condemne mee, but thou approue

O 5 it,

it, and accept it, and fill it with
such ioyes as neuer entred into the
heart of man. So be it. Amen.

The close out of Scripture.

*Thanks be giuen to the Father,
which hath made mee meete to bee
partaker of the inheritance of the
Saints in light, Col. 1. 12.*

*Who hath deliuered me from the
power of darkenesse, and hath tran-
slated me into the Kingdome of his
deare Sonne, verse 13.*

*In whom I haue redemption
through his blood, euen the for-
giuenesse of sinnes, ver. 14.*

Thurs-

Thursday's Devotion, being the fifth day from the Creation.

*The Father worketh, Ioh. 5. 17.
The worke of Creation on
this day.*

SO afterward God said, Let the Waters bring forth in abundance every creeping thing that hath life: and let the Fowles fly upon the earth in the open firmament of the Heauen, Gen. 1. 20.

Then God created the great Whales, and every thing living & moving, which the waters brought forth in abundance, according to their kinde, and every feathered Fowle, according to his kind: and God saw that it was good, ver. 21.

Then God blessed them, saying: Bring forth fruit & multiplie, and fill the waters in the Seas, and let the Fowles multiply in the earth, verse 22.

So the Evening and the Morning were the fifth day. And

And I worke, Ioh. 5. 17.

*The worke of Redemption
on this day.*

Then came the Day of unle-
uened bread, when the Pas-
ouer must bee sacrificed, Luke
22. 7.

*And he sent Peter and Iohn, say-
ing, Go and prepare vs the Passeo-
uer, that we may eat it, verse 8.*

*And they sayd vnto him, Where
wilt thou that wee prepare, ver. 9.*

*And he said vnto them, Behold
when ye are entred into the Cittie
there shall a man meete you bea-
ring a pitcher of water, follow
him into the house where hee ente-
reth, verse 10.*

*And say to the good man of the
house, The Master saith vnto thee,
Where is the lodging where I shall
eate my Passeouer with my Disci-
ples? ver. 11.*

*Then hee shall shew you a great
high*

high Chamber, &c. ver. 12.

So they went, and found as hee had sayd vnto them, and made ready the Passeouer, ver. 13.

And he tooke Bread, and when he had giuen thanks, hee brake it, and gaue to them, saying; This is my Body which is giuen for you, doe this in remembrance of me, ver. 15.

Like wise also, after Supper he tooke the Cup, saying: This Cup is the New Testament in my blood, which is shed for you, ver. 20.

And hee came out, and went: (as he was wont) to the Mount of Olives, and his Deciples also followed him, verse 26.

And when he came to the place, he sayd to them, Pray, least ye enter into temptation, ver. 40.

And he got himselfe from them about a stones cast, and kneeled downe and prayed, verse 14.

Saying, Father, if thou wilt, take away this Cup from mee: nevertheless

uerthelesse not my will, but thine be done,
verse 42.

And there appeared an Angell vnto him
from Heauen, comforting him, verse 43.

But being in an Agony, he prayed more
earnestly: and his sweate was like drops of
blood, trickling downe the ground, ver. 44.

For thine instructi- on meditate	{	In the morning on the Creation of Fish and Fowle.	{	Agony.
		In the Eue- ning, on thy Saviours		Last Passoner. Supper.

For thy comfort apply to thy selfe the Benefits	{	Corporall of the one.
		Spiritual of the other.

For thy correction reprove thy	{	Abuse of the one.
		Unthankfulnesse for the other.

Quicken	{	Thy thanksgiuing by the Hymne.
		Thine obedience by the Ad- monition.
		Thy Zeale and Patience by the Prayer ensuing.

The

The Hymne for Thursday-
moning.

O Lord, how manifold are
thy workes, in wisedome
hast thou made them all! the
earth is full of thy riches, Psalme
104. 24.

So is the great and wide Sea,
wherein are things creeping innu-
merable, both small and great
beasts, ver. 25.

There go the Ships, and there is
that Leviathan, whom thou hast
made to take his pastime therein,
ver. 26.

These waite all upon thee, that
thou mayest giue them their meate
in due season, ver. 27.

That thou gineest, they gather,
thou openest thy hand, and they
are filled with good, ver. 28.

Thou hidest thy face & they are
troubled; thou takest away their
breath and they dye, and retorne
again to their dust, verse 29.

They

*They that goe downe to the Sea
in Ships, that doe their businesse in
great waters, Psal. 107. 23.*

*These see the works of the Lord,
and his wonders in the deep. v. 24.*

*For he commandeth, and rai-
seth up the stormy winde, which
lifteth up the waues thereof, verse
25.*

*They mount up to the Heauens,
they goe downe againe to the
depth; their heart is melted be-
cause of trouble, ver. 26.*

*They reele too and fro, and
stagger like a drunken man, and
are euen at their wits end, verse
27.*

*Then crie they to the Lord in
trouble, and hee bringeth them out
of their distresse, ver. 28.*

*He maketh the stormes to cease,
so that the waues thereof are still,
verse 29.*

*Then are they glad because they
are quiet: so he bringeth them to
their desired Haven, verse 30.*

*Praise the Lord vpon earth yee
Dragons*

*Dragons and all deepes, Ps. 148. 7
Beasts and all Cattell, Wormes,
and fethered Fowles, ver. 10.*

*He sendeth the Springs into the
Vallies, which runne betweene the
mountaines, Psal. 104. 10.*

*By these Springs shal the Fowles
of the Heauen dwell, and sing a-
mong the branches, ver. 12.*

*Let euerything that hath breath
prayse the Lord, Prayse ye the
Lord, Psal. 150. 6.*

The

*The Admonition for Thursday Morning
being an Exhortation to peace-making, or
the seauenth Beatitude.*

THE ANALYSIS.

The deuout soule must labour to make peace, and
haue peace with all, as farre as it is possible in

- | | | | |
|--|---|--|--|
| 1 Obedience | { | To LAVV. | |
| | | To the G O S P E L | |
| 2 Confor-
mity to | { | 1 God the { Father.
Sonne.
H. Ghost. | |
| | | 2 The Saints. | |
| | | 1 Tem-
poral, as | { |
| 2 A good name
or honour. | | | |
| 3 In hope
and expe-
ctation of
blessings. | { | 2 Spirituall, as | 1 The glad tydings
of the Gospell. |
| | | | 2 Wisedome. |
| | | | 3 Righteousnesse. |
| | | | 4 The guidance of
Gods Spirit. |
| | | | 5 The speciall pre-
sence of God. |
| | | | 6 The vnity of the
Spirit. |
| | | | 7 The beatificall vi-
sion, or sight of
God in Heauen. |

THE

THE TEXTS.

Seeke peace and ensue it, Psal.
34. 14.

Execute the iudgement of
truth and peace in your graces,
Zach. 8. 16.

Let none of you imagine euill
in your hearts against your
Neighbour, ver. 17.

Haue Salt, and haue peace one
with another, Mar. 9. 50.

Into what house soeuer ye en-
ter, first say; Peace bee to this
house, Luke 10. 5.

If it be possible, haue peace
with all men, Rom, 12. 18.

Let vs therefore follow after
the things that make for peace,
and things wherewith wee may
edifie one another, Rom. 14. 19.

God hath called vs to peace,
1. Cor. 7. 5.

Be of one mind; liue in peace,
2. Cor. 13. 12.

Let the peace of God rule in
your

your hearts, to the which all yee are called in one body. Col. 3. 15.

Follow righteousness, faith, charitie, *peace*, with them that call on the Lord out of a pure heart. 2. Tim. 2. 12.

Follow *peace* with all men, &c. Heb. 12. 14.

God is not the God of confusion, but of *peace*. 1. Cor. 14. 33.

The God of *peace* shall be with you, Phil. 4. 19.

To vs a *Sonne* is given, and the gouvernement shall bee vpon his shoulders, and his Name shall bee called, Wonderfull, Counseller, The Mighty God, The Euerlasting Father, The *Prince of peace*, Isa. 9. 6.

Melchisedec, first being by interpretation, King of Righteousnesse: and after that, also, King of *Salem*, which is King of *peace*, Heb. 7. 2.

That he might bee like to the *Sonne* of God, who abideth our Priest continually, ver. 3.

The

God the
Father,
God of
peace.
The Sonne
Prince of
peace.

The fruit of the Spirit is loue, ioy, peace, &c. Gal. 5. 22.

Abraham sayd, Let there be no strife betweene mee and thee, and my Herdsmen, & thy Herdsmen, for we are brethren, Genes. 13. 8.

I labour for peace, Psal. 120. 6.

Though I be free from al men, yet haue I made my selfe seruant vnto all, that I might gaine the more, &c. 1. Cor. 9. 19.

Being reuiled, wee blesse: being persecuted wee suffer it, 1. Cor. 4. 12.

Being defamed, wee intreate, verse 13.

What man is hee that desireth life and loueth many dayes, that he may see good, Psal. 34. 12.

Seeke peace, &c. ver. 14.

Blessed are the Peace-makers, for they shall be called, The children of the most High, Mat. 5. 9.

If the Sonne of peace be there, your peace shall rest vpon it: if not, it shall turne to you againe, Luke 10. 6.

The holy Ghost the Spirit of peace.

Examples.

The Saints, children of peace.

The fruits of peace are

Prosperity

Honour.

Benediction

The

Wisedome.

The *Wisedome* from aboue is first pure, then *peaceable*, Iam. 3. 17.

Righteousnesse.

The fruits of *righteousnesse* are sowne in *peace* of them that make *peace*, Iam. 3. 18.

The speciall presence of God.

The Kingdome of *God* is not meat and drinke, but *righteousnesse* and *peace*, and ioy in the holy Ghost, Rom. 14. 17.

Vnity.

Liue in *peace*, and the God of loue and *peace* shall be with you, 2. Cor. 13. 12.

Beatificall Vision.

Keepe the *vnity* of the Spirit in the bond of *peace*, Ephes. 4. 3.

Follow *peace*, &c. without which no man shall see *God*, Heb. 12. 14.

THE

The Prayer for *Thursday Morning*: composed.

Petitions futable to the worke of the day.
of Motiues to peaceablenesse agreeable to the precedent exhortation.

ONe depth calleth vpon another; the depth of my ignorance vpon the depth of thy Wisedome: the depth of my wickednesse, vpon the depth of thy goodnesse; the depth of my miserie, vpon the depth of thy mercy. O Lord, in the depth of thy Wisedome find meanes to helpe my ignorance: in the depth of thy goodnesse, to ouercome my wickednesse: in the depth of thy mercy to relieue my misery. Inlighten mine vnderstanding, that I may know mine ignorance: rectifie my will, that I may detest my wickednesse: and molli-

mollifie my heart, that I may bewaile my miserie: and by faith incorporate mee into thy Sonne *Iesus Christ*, that I may be partaker of his knowledge, righteousness, and happinesse. As hee made my ignorance his ignorance, and my sinne his sinne, and my misery his misery, by taking vpon him my guilt, and satisfying for my punishment: so make thou (I beseech thee) his Wisedome my instruction, his Righteousnes my sanctification, and his Glory my happinesse. Consider mee, I beseech thee, not as I am in my selfe, defiled, but as I am in him, washed: not as I am in my selfe naked, but as I am in him, clothed: not as I in my selfe wounded, but as I am in him, healed: not as in my selfe, a child of wrath, but as in him, reconciled and at peace with thee. And hauing my peace made with thee by *his chastisement*, grant that I may haue peace

as farre as is possible, *with all men; especially, with all the children of peace.* Let mee ever remember and consider, that thou, my Father, art the *God of peace:* and thy Sonne my Saviour, the *Prince of peace:* and his Law the *Gospell of peace:* and his Seruants the *Children of peace:* whose duty is the study of *peace,* and the marke they principally ayme at, as the end of this faith, the *peace of God which passeth al understanding.* O let mee striue and contend against strife and contention, as a thing most hatefull to thee, hurtfull to my neighbour, and most of al preiudicifull to my selfe, by endangering my person and state, distributing the quietnesse of my minde, hindering mee in the prosecution of my businesse, & (which is worst of all) making mee indisposed, & altogether vnfit for the performance of diuine duties. Teach mee of what spirit *I am* or should be,

P

be, euen of that which descended vpon thy Sonne in the likenesse of a Dove without Gail. By this Spirit mortifie in me the *lusts and affections* of the flesh, as enuy, wrath, revenge, and the like. By the still voyce, in which thou speakest to *Elias*, let me learne that thou art not in the fire of my rage, nor in the storme of my passion, but in the soft gale of grace. Lord, who of this day replenishedst the Sea and Rivers with fish, and Aire with Fowles in shapes admirably various, and in number almost infinite; stir me vp by the consideration thereof, to admire thy power and wisdom in thus storing, and (as it were) peopling this vaste and fearefull seeming solitude; and much more to magnifie thy goodnes in this richly and daintily furnishing the tables of men. Blessed Lord, who this day madest the waters fruitfull, let thy Spirit moue vpon, the waters of
my

my teares, that they may abound in the fruits of repentance, & bee blessed in the increase of spirituall consolation. Lord, who this day *commandest the Fowles to flie through the ayre*, lift vp my soule from the earth with the *wings of faith and hope*, that shee may flie vp towards heauen. Make mee *light & cheerefull* after my heauy sorrowes and grieuous afflictions, that though I haue beene as blacke and sad in my heart and countenance, as if *I had layen among the pots*, yet *I may be*, by grace of thy Spirit, which descended in the likenesse of a Doue, like that doue, whose wings are siluer, and her feathers like gold, So be it. Amen.

The close out of Scripture.

God grant that my loue may abound yet more and more in knowledge & in al iudgement, Phil. 1.9.

That I may discern things that

P 2

differ

differ one from another, that I may be pure, and without offence, untill the day of Christ, ver. 10.

Filled with the fruits of righteousness, which are by Iesus Christ, unto the glory and prayse of God, verse 11.

The Deuotion for Thursday
Euening.

THE HYMNES.

*Wherin the deuout sonle expresseth
her {desire of } peace { Publike.
 {prayer for } { Prinate.*

THE TEXT.

BEhold how good and pleasant a thing it is, brethren to dwell together in unity, Psal. 133.1.

It is like the pretious Oyntment vpon the head, that ranne downe vpon the Beard, euen *Aarons* Beard, and went downe to the skirts of his clothing, v.2.

As

As the dew of *Hermon*, and as the dew that descended vpon the Mountaine of *Sion*, for there the Lord promifeth his blessings, and life for euermore, v.3.

Wo is me, that I am constrained to dwell with *Mesecke*, & to haue my habitation in the tents of *Kedar*, Pſal. 120.4.

My ſoule hath long dwelt among them that bee enemies vn-to *peace*, ver. 5.

I labour for *peace*, but when I ſpeake to them therof they make themſelues ready to battaile, v.6.

Pray for the *peace* of *Ieruſalem*; they ſhall prosper that loue thee, Pſal. 122.6.

Peace bee within thy walls, and prosperitie within thy Pallaces, ver.7.

For my brethren and companions ſake, I will now ſay, *Peace* be within thee, ver.8.

Because of the houſe of the Lord my God, I will ſeek thy good, ver. 9.

*The Admonition for Thursday Evening, be-
ing an exhortation to Patience, the eighth*
BEATITUDE.

THE ANALYSIS.

Will.

- | | | | |
|---|-------------|---|-------------------|
| 1 | God his | { | Power. |
| | | | Ordinance. |
| 2 | Christ his | { | Loue. |
| | | | Example. |
| 3 | The Saints. | { | Sympathy with vs. |
| | | | Practice. |
| 4 | The enemies | { | Encouragement. |
| | | | Conuerſion |
| | | { | or |
| | | | Conuiction. |

1 Tryall.

2 Ioy.

3 Assurance of God's
loue. (reousnes.

4 Quiet fruit of Righ-

5 Holineſſe and per-
fection.

5 Our ſelues

6 Life.

who ther-

7 Protection.

by receiue

8 Honour before God.

9 Inesti-
mable

rewards,

1 In this life

2 In the life

to come.

THE

All true Chriſtians muſt valiantly and chearefully endure
troubles for the Goſpell in the reſpect of

THE HYMNE.

IN the world yee shall have afflictions, Ioh. 16. 33.

I was dumbe, and opened not my mouth, because thou, Lord badst done it, Psal. 39. 9.

God his Will.

Let them that suffer according to the Will of God, commit their soules to him in well doing, as their faithful creator, 1. Pet. 4. vlt

Who hath euer resisted his will? Rom. 9. 19.

He is able to subdue all things to himselfe, Phil. 3. 21.

Power.

Wee must through many afflictions enter into the Kingdome of God, Acts. 14. 22.

Ordinance.

All that liue godly in Christ Iesus, shall suffer persecutions, 2 Tim. 3. 12.

Thou therefore endure hardnesse, as a good Souldier of Iesus Christ, 1 Tim. 2. 3.

You shall be hated of al men for my Names sake, Luke 21. 17.

*christ his
love.*

The *love* of *Christ* constraineth vs, because wee thus iudge, that if One dyed for all, then all were dead, 2. Cor. 5. 14.

Who shall seperate vs from the *love* of *Christ*? Shall tribulation, or anguish, or distresse, or persecution or famine, or sword? Rom. 8. 35.

I am perswaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, ver. 38.

Nor height, nor depth, nor any other creature shall bee able to seperate vs from the *love* of *God*, which is in *Christ Iesus* our Lord, Rom. 8. 39.

Bee not therefore ashamed of the testimony of our Lord *Iesus*, nor of mee his prisoner, but bee partakers of the afflictions of the Gospell, 2. Tim. 1. 8.

As the *sufferings* of *Christ* abound in vs, so our consolation aboundeth through *Christ*, 1. Cor. 1. 5.

Christ

Christ also suffered for vs, leaving vs an example, that wee should follow his steps, 1. Pet. 2. 21.

Example.

Whom he fore-knew, he predestinated to be *conformed to the Image of his Sonne, Rom. 8. 29.*

I was hungry, and ye gaue me no meate; I was thirsty, and yee gaue me no drinke, &c. Mat. 25. 43.

Sympathy.

In as much as yee did it not to one of the least of these, ye did it not *unto me, ver. 45.*

He that despiseth you, *despiseth me, Luke 10. 16.*

Saul, Saul, Why persecutest thou me? Act. 9. 4.

Naked came I out of my Mothers wombe, and naked shall I returne thither againe; the Lord gaue, and the Lord hath taken away, and *blessed bee the Name of the Lord, Iob 1. 21.*

*The Saints
continually
praise.
Iob.*

Shall wee receive good at the hands of the Lord, and *shall we not receive euill? In all this did*

not *Iob* sinne with his lips, *Iob* 2.10.

David.

But I was a man that *heareth not*, and in whose mouth are *no reproofes*, *Psal.* 38.14.

Forthy sake are we *killed all the day long*, &c. *Psal.* 44.22.

Jeremiah.

It is good for a man that hee *beare the yoke* in his youth, *Lament.* 3.27.

Hee sitteth alone and keepeth silence, because he *hath borne it* vpon him, ver. 28.

Hee putteth his mouth to the *dust* if so be there may bee hope, verse 29.

Hee *giueth his cheek* to him that smiteth him; he is filled full with reproach, ver. 30.

The Apostles and Saints of the Primitive Church

Others *were tortured*, and would not bee deliuered, that they might receiue a better resurrection, *Heb.* 11.35.

And others haue *beene tryed by mockings and scourings*, yea moreouer, by *bands and imprisonment*, ver. 36.

They

They were *stoned*, they were *hewen asunder*, they were *tempted*, They were *slaine* with the sword, they *wandred* about in *sheepe-skins*, and *goate-skins*, being *destitut*, *afflicted*, *tormented*, verse 37.

Of whom the world was not worthy, they *wandred* in *deserts*, and in *mountaines* and *dennes*, and *caues* of the earth, verse 38.

And they departed from the presence of the Counsell, *reioycing* that they were counted worthy to *suffer shame* for his Name, Act. 5. 41.

Then *Paul* answered, What *Paul* meane you to weepe, and to breake mine heart, for I am ready, not onely to be *bound*, but to dye also at Ierusalem, for the Name of the *Lord Iesus*, Act. 21.

13.

In *labours* more abundant, in *stripes* above measure, in *prison* more frequent, in *death* often,
2 Cor.

2. Cor. 11. 23, 24, 25, 26, 27, 28, 29, 30. verses.

*The Thessa-
lonians.*

Remembring without ceasing your workes of faith, and labour of loue, and patience of hope in our Lord *Iesus Christ*, 1. Thes. 1. 3.

God hath set forth vs the last Apostles, as it were appointed to death; for we are made a spectacle to the world, and to Angels, and to men, 1 Cor. 4. 9.

Ye endured a great fight of afflictions, Heb. 10. 32.

*The He-
brewes.*

Partly while yee were made a gazing stocke, both by reproaches and afflictions, and partly while yee became companions of them that were so vsed, ver. 33.

*The Church
at Ephesus.*

I know thy workes and thy labour, and thy patience, Reuela. 2. 2.

Thyatira.

I know thy faith, and thy patience, and thy workes, ver. 19.

My bonds in Christ are manifest in that place, and all other places, Phil. 1. 13.

And

And many of the brethren in the Lord waxing confident by my bonds; are made more *bold* to speake the Word without feare, Phil. 1.14.

Encouragement of others.

And they cast *Stephen* out of the City, and *stoned him*; and the Witnesses layd downe his clothes at the young mans feete, whose name was *Saul*, A. 9. 1. 58.

And they stoned *Stephen* calling vpon *G O D*, and saying, Lord, Iesus receiue my Spirit, verse 59.

And he kneeled downe, and cryed with a loud voyce, Lord lay not this sinne to their charge; and when he had sayd this, he fell asleepe, ver. 60.

See hereupon *Sauls* conuersion, A. 9.

Conuersion of enemies.

They shall lay their hands on you, & *persecute* you, deliuering you vp to their Synagogues, and into prison, being brought before Kings and Rulers for my Names sake, Luke 21.12.

Conuiction.

And

And this shall turne to you for a *testimony* against them, verse 13.

And you shall be brought before *Gouernours and Kings* for my Names sake, for a *testimonie* against them, and against the Gentiles, Mat. 10. 18.

Triall.

Others had *tryalls* of cruell *mockings and scourges*, yea moreouer of *bonds and imprisonment*, Heb. 11. 36.

The *trying* of your faith worketh patience, Iam. 1. 3.

Yea are in heauinesse through manifold *temptations*, 1. Pet. 1. 6.

That the *triall* of your faith being much more pretious then Gold, (though it bee *tryed* with fire) might be found vnto praise, and honour, and glory at the appearing of *Iesus Christ*, ver. 7.

Ioy.

Bretheren account it exceeding great *ioy* when yee fall into diuers *temptations*, Iam. 1. 2.

I *reioyce* in my *sufferings*, Col. 1. 24.

Your

Your sorrow shall be turned into *ioy*, Ioh. 16. 20.

As many as I *loue*, I *rebuke* and *chasten*, Reu. 3. 19.

Whom the Lord *loueth* hee *chasteneth*; and he *scurgeth* euery sonne that he *receineth*, Heb. 12. 6.

*Assurance
of Gods loue*

No chastening, for the time seemeth to be *ioyous* but *griuous*. Neuerthelesse, afterwards it yeeldeth the peaceable *fruit of righteousness* to them that are exercised thereby. ver. 11.

*Fruit of
righteous-
nesse.*

He *chasteneth* vs for our profit, that wee might bee partakers of his *holinesse*, ver. 10.

Holinesse.

Let patience haue her perfect worke, that ye may be *perfect and entire, lacking nothing*. Iam. 1. 4.

Perfection.

By *patience* ye shall inherit the *promises*, Heb. 6. 12.

*The Pro-
mises.*

By your *patience* possesse your *soules*, Luk. 21. 19.

Life.

Because thou hast kept the words of my *patience*, I will keep thee from the *houre of tentation*, Reu. 3. 10.

Protection.

Who-

*Honour in
Heaven.*

Whosoever confesseth me before men I will confesse him before my Father which is in *Heaven*, Luke 12.8.

*Reward in
this life.*

Verily I say vnto you, that no man that hath forsaken house, or lands for my sake, but hee shall receiue an *hundred fold*, and in the *world to come life everlasting*, Mark. 10.29.

If ye suffer for righteousness sake, blessed are ye: yea feare not their feare, neither bee troubled, 1. Pet. 3.14.

But sanctifie the Lord in your hearts, ver. 5.

*In the life
to come.*

If wee suffer with him, wee shall also raigne with him, Rom. 8.17.

The *afflictions* of this present life are not worthy the *glory* that shall be reuealed, ver. 18.

Blessed are they that suffer for righteousness sake, for theirs is the *kingdome of Heaven*, Mat. 5.10.

THE

THE PRAYER FOR *Thursday Evening; consisting*

- of **S** 1 Petitions futable to the
workes of redemption
on this day.
- S** 2 Motiue to patience agreeable to the precedent exhotation.

G Racious *Lord and Saviour*
who this day didst *eate the*
Passover, and werst eaten in thy
Supper; *Sup with me in the Eve-*
ning of this life, and grant that I
may Dine with thee in thy day
of eternity. Gracious *Redeemer*,
who this day gauest thy selfe to
me in the *Sacrament*, first insti-
tuted by thee; and the day fol-
lowing gauest thy selfe for mee
on the *Crosse*; giue me a speciall
faith to receiue thee, and retaine
thee, and apply continually thy
seare to embolden mee, thine *A-*
gony to comfort mee, thy *naked-*
nesse

nesse to cloath me, thy condemning to quit mee, thy blood to cleanse me, thy wounds to heale me, and thy death to quicken mee. O let not the worke of thy hands bee plucked out of thy hands. Let not the purchase of thy blood bee morgaged to the Diuell. Let not thy teares and bloud bee shed in vaine. Let not thy sighes and groanes bee breathed out to no purpose. Let not thine agony and sweat, let not thy taking and binding; let not thy arraignment and condemning; let not thy stripping and scourging; let not thy buffeting and being spit upon; let not thy pricking and goaring; let not thy crucifying and dying want their effects in me. What should I not doe or suffer for thee, who wert martyred in all parts of thy body & faculties of thy soule for me: In thy minde by apprehension of thy *Fathers wrath*, in thy affections by feare and sorrow euen vnto death; in thy inward parts.

parts by thine agonie: in thy outward by thy torments: in thy head by thornes: in thy cheekes by buffets: in thy face by spittle: in thy eares by blasphemies: in thy smell by the stench of Golgotha: in thy tast by gall and vinegar: in thy hand and feete by nayles: in thy body by stripes: in thy side by the launce: and in thy joynts by the crosse. O Lord, who hast called me to the knowledge of thy truth, and by thy Spirit imprinted thy love in my heart by those nailes which fastened thee to the Crosse. Let nothing euer be able to separate mee from thy love. not tribulatiō, nor anguish, nor persecution, nor hight, nor depth, nor things present, nor things to come, nor life, nor death: For I know that all things worke for the best to them that love thee. I cannot suffer the thousandth part of that for thee, which thou hast suffered for me. I cannot suffer the least part of that which I deserve

serue for my sins. I cannot *suffer* any thing which the Apostles & Prophets haue not *suffered* before mee. I cannot suffer so much as may any way counter-balance the massie crowne of glory prepared for me. For my light and momentary afflictions are no way worthy the glory that shall bee reuealed upon me hereafter. And for the present, what are afflictions, or crosses, or persecutions, or mockes, or disgraces? but the common lot of thy children, the discipline of the schoole, the phyicke for my soule, the pledge of thy loue, the badge of my profession, the incentiues of my deuotion, the triall of my faith, the exercise of my patience, the testimonie of my constancie the marke of my conformitie with thee. When I am thus chastened I am iudged of thee that I bee not condemned of the World. Shall bands therefore or imprisonment, or stripes, or banishment, separate

rate mee from thy loue ? Nay,
sith I know they befall mee by
thy prouidence, and are mitiga-
ted by thy mercy, and directed
by thy loue for my greater
good; they shall rather vnite me
faster to thee. How shall I denie
thee who art *the Lord that bought
mee* ? How should I grieue the
Spirit which *comforteth* me in all
my griefe ? How should I set
that bloud at nought which was
the price of my redemption ? How
should I euer willingly offend
thee who art my peace, & hast re-
conciled me to thy Father, & pay-
ed my *ransome* with thy dearest
hearts blood ? How can I euer
forget thee who remembreth
me at all times, in all places; in
my iournies by thy conduct ;
at home by thy safe-guard ; in
my prayers by thy assistance ;
in my afflictions by thy com-
forts, in my board by thy boun-
tie; in my bed by thy protecti-
on; and in all my waies
by

by thy support. To this thy gracious prouidence & *care* which *continually* watcheth ouer all thine Elect, I commend my *sleep* and *rest* this night, beseeching thee so to order it and me, that whether I *sleep* or *wake*, whether I labour or rest, whether I lye downe or rise vp, all may bee done vnder thy protection, in thy feare, to thy glory, *So be it*, Amen.

The close out of Scripture.

To him that is able to *keepe mee* that I fall not, and to present mee faultlesse, before the presence of his glory with ioy, *Iude 24.*

That is, to God onely wise, my Sauiour, be glory, and Majesty, and dominon, and power, &c. ver. 24.

The

The Deuotion for Fryday.

The Father worketh.

*The worke of Creation on
this day.*

Moreouer God sayd, *Let the earth bring forth the liuing thing, according to his kinde, cattell and that which cree-peth, and the beast of the earth, according to his kinde, and it was so,* Gen. I. 24.

And God made the beast of the earth according to his kinde, and the cattle according to his kinde: and euery creeping thing of the earth according to his kinde: & God saw that it was good, v. 25.

Furthermore, God sayd, Let vs make man in our owne Image, according to our likenesse, and let him rule ouer the fish ouer the Sea, and ouer the Fowle of the heauen, and ouer the beasts, and ouer all the earth, and ouer euery thing

things that creepeth and moueth,
on the earth, ver. 26.

Thus God created the man in
his Image: In the Image of God
created he him; he created them
male and female, ver. 27.

And God blessed them, and
God said to them: Bring forth
fruit and multiply, and fill the
earth and subdue it, and rule over
the fish of the Sea, and over the
fowle of the Heauen, and over eue-
ry beast that moueth upon the earth,
ver. 28.

And God sayd, Behold, I haue
ginen to you euery herbe bearing
seede which is upon all the earth,
and euery tree wherein is the fruit
of a tree bearing seede that shall be
to you for meate, ver. 29.

Likewise, to euery beast of the
earth, and to euery fowle of the
heauen, and euery thing that mo-
ueth upon the earth which hath
life in it selfe, euery greene herbe
shall be for meate; and it was so,
ver. 30.

And

*And God saw that he had made,
and loe it was very good. So the
Euening and the Morning were
the sixth day, ver. 31.*

And I worke.

The worke of Redemption on
this day.

Mat. 27. the whole Chapter, as
also Luk. 23. Mar. 15. Ioh. 19.
*When he was reuiled, hee reuiled
not againe, when he suffered, hee
threatned not, but committed
himselfe to him that iudgeth righ-
teously, 1, Pet. 2. 23.*

*When his owne selfe bore our
finnes, in his owne Body on the
tree, ver. 24.*

2

For

For thine instructi-
on meditate

{ In the Morning upon the worke of
thy Creation.
{ In the Evening, on the worke of thy
Redemption, wrought on this day.

For thy comfort apply to thyselfe the benefits of both.

For thy correcti-
on checke thy
selfe for thy

{ Defacing Gods Image stamped in thee
at thy Creation.
{ Trampling vnder foote Christs blood
the price of thy Redemption.

Quicker. { Thy thanksgiuing by the
Hymne.
{ Thy sanctity and faith by the
exhortation.
{ Thy zeale and Deuotion by
the prayer ensuing.

The

The Hymne for Fryday morning, being the sixt day from the *Creation*.

O Come let vs worshipping, and fall downe, and kneele before the Lord our Maker, Psalme 95.6.

For he is the Lord our God, and we are the people of his pasture and the sheepe of his hands, verse 7.

What is man Lord, that thou art so mindfull of him, or the son of man that thou visitest him? Psal. 8.4.

Thou madest him little lower then the Argels to crowne him with glory and worship. ver. 5.

Thou madest him to haue dominion ouer thy workes. and thou hast put al things in subiecti- on vnder his feete. ver. 6.

All Sheepe and Oxen; yea, and the beasts of the field, ver. 7.

Q 2

The

*The Fowles of the ayre and the
Fishes of the Sea, and whatsoeuer
walketh through the paths of the
seas, ver. 8.*

*O Lord our gouernour, how ex-
cellent is thy Name in all the
world, verse 9.*

The

The Admonition for Fryday Morning; being an Exhortation to holinesse of life and conuersation, the ninth Beatitude.

THE ANALYSIS.

- | | | | | |
|---|---|--------------------------------|---|--------------|
| We are in
holy Scrip-
tures inui-
ted and
perswaded
to Holinesse
by | { | 1 Precepts in the | { | L A V V. |
| | | | | G O S P E L. |
| | | 2 The patterne of | { | Father. |
| | | sanctity in God the | | Sonne. |
| | | | | Spirit. |
| | | 3 The Titles and Attributes of | | |
| | | the Church. | | |
| | | 4 The state of Creation at the | | |
| | | first. | | |
| | | 5 The nature of our Vocation. | | |
| 6 The end of our Redemption. | | | | |
| 7 The effect of Sanctification. | | | | |
| 8 The condition of Glorifica-
tion. | | | | |
| 9 The fruites
of holinesse
which are | { | 1 Ioy. | | |
| | | 2 Peace. | | |
| | | 3 Prosperity. | | |
| | | 4 Dignitie. | | |
| | | 5 Euerlasting
happinesse. | | |

THE TEXTS.

For holines.

BEE yee holy, for I the Lord
your God am holy, *Leuit.*
11.44.

1 Precepts.

Give your members seruants
vnto righteousness in holinesse,
Rom. 6. 19.

Follow peace with all men and
holinesse, *Heb. 12. 14.*

Put on the new man which
after God is created in true holi-
nesse, *Ephes. 4. 24.*

2 Patternes
of it in God
the Father.

Bee in behauour as becom-
meth holinesse, *Tit. 2. 3.*

As he that called you is holy, so
be ye holy in all manner of con-
uersation, *1. Pet. 1. 15.*

The Sonne.

Thou wilt not suffer thy holy
one to see corruption, *Acts 2. 27.*

But yee denyed the holy one,
and the iust, *Acts 3. 14.*

The Spirit.

Holy men spake as they were
moued by the holy Ghost, *2. Pet.*
1. 21.

Shee was found with child of
the

the *holy* Ghost, Mat. 1. 18.

He wil baptize you with the *holy* Ghost & with fire, Mat. 3. 11.

Iesus Christ declared to be the Sonne of God by the Spirit of sanctification, Rom. 1. 4.

The Temple of God is *holy*; which Temple ye are, 1. Cor. 3. 17

That he might present to himselfe a *glorious Church*, not having spot or wrinkle, or any such thing, but that it should *bee holy*, and without blemish, Eph. 5. 27.

Created after the Image of God in righteousness and true holiness, Ephes. 4. 24.

God hath not called us to uncleanness, but to holiness, 1. Thes. 4. 7.

Let your conversation be such as becommeth the Gospell, Phil. 1. 21.

Walke worthy of the Lord, Col. 1. 10.

I beseech you that yee walke worthy the calling whereunto yee are called, Ephes. 4. 1.

Q 4

Hce

The Church

Reasons

drawne
from our

1 Creation.

2 Our vocation.

3 Redemp-
tion.

He hath visited and redeemed
his people, &c. *Luk. 1.68.*

That wee might serue him
without feare in holinesse and
righteousnesse all the dayes of
our life, *Luke 1.71.*

4 Sanctifi-
cation.

Being freed from sinne and
made seruants to God, yee haue
your fruits in holinesse, and the
end euerlasting life, *Rom. 6.21.*

5 Glorifica-
tion.

Follow peace & Holinesse with-
out which no man shall see the
Lord, *Heb. 12.4.*

6 Fruits of
holinesse.

Reioyce in the Lord alwaies,
and againe I say reioyce, *Phil. 4.4.*

1 Ioy.

Reioyce in the Lord, O ye righte-
ous, & be glad all ye that are true
of heart, *Psal. 31.12. Psal. 32.11.*

Ye reioyce with ioy vnspoke-
able and full of glory, *1. Pet. 1.8.*

2 Peace.

The Kingdome of God is righte-
ousnesse, and peace, and ioy in
the holy Ghost, *Rom. 14.17.*

Blessed is the man that walketh
not in the counsell of the vngod-
ly, nor standeth in the way of sin-
ners, nor sitteth in the seate of the
scornefull,

scornefull, Psal. 1. 1.

But his delight is in the Law of the Lord, & in that Law doth he meditate day and night, ver. 2.

He shall be like a tree planted by the riuers of water, that bringeth forth his fruit in his season.

His leafe shall *not wither*, and whatsoeuer he doth it shall prosper, Psal. 1. 4.

3 Prosperity

Those that *honour* mee, I will *honour*, 1. Sam. 2. 30.

4 Dignity.

If thou call the Sabbath thy delight, the *holy* of the Lord, and shalt honour him.

I will caule thee to possesse the *high places* of the earth, Isa. 56. 23. 24.

Blessed are all those that are vn-defiled in the way, & walke in the Law of the Lord, Psal. 119. 1.

5 Euerlasting happi-
nesse.

We looke for a *new heauen* and a *new earth*, in which dwelleth *righteousnesse*, 2. Pet. 3. 13.

Blessed and *holy* is hee that hath part in the first resurrection, on such the second death hath no

power;

power; but they shall be Priests of God, and of Christ, and shall raigne with him, Reuel. 20. 6.

And *John* saw the holy Citie new Ierusalem, comming downe from God out of heauen, prepared as a Bride adorned for her husband, Reu. 21. 2.

He shewed me that great City new Ierusalem, verse 10.

The way to the *Holyest* of all was not yet made manifest, Heb. 9. 8.

By his owne bloud hee entred in once to the *holy* place hauing obtained eternall *Redemption* for vs, verse 12.

The

The Prayer for *Fryday* Morning, being the sixt day
from *the Creation*.

Composed of

{ Petitions futable to the
worke of the day.
Motiues to HOLINES
agreeable to the prece-
dent exhortation.

Glorious Creator and gra-
tious Saviour of mankind,
I lift vp mine eyes and hands to
thee, whose hands this day made
and fashioned mee. I lift vp my
heart vnto thee, whose heart
was this day pierced for my trans-
gressions. I lift vp my body and
soule to thee, who this day wast
lifted vpon the Crosse to offer an
infinite sacrifice for the expirati-
on of the sinnes of the whole world.
Let thy hands which fashioned and
formed mee, sustayne and support
mee: let thine armes which thou
stretchedst on the Crosse embrace
me,

me and hold me fast to thee that nothing may *seuer* me from thee. Almighty and most wise Creator who hast *made me of nothing*, suffer mee not to make my selfe worse then nothing. Gracious Redemer, who hast *saued that which was lost*, loose not that which thou hast saued. Though the malice of *Sathan* bee great, yet thy goodnesse is greater. Though my sinnes bee exceeding many, yet thy mercies exceede them: though my corruption bee strong, yet thy grace is stronger. Let it not bee in my power or the power of any creature, either in heauen or in earth to marre thy best worke; to *deface thine Image* which first thou stampedst in me; and after I had *hurried* and almost *raced* it out, thou hast by grace *renewed* it, according to the first patterne, in *holinesse and righteousness*. When thou madest me *light*, I made my selfe *darknesse*, but thou hast turned

turned my *darkenesse* into light.
When I was *freed*, I *enthraled* my
selfe, but thou hast *freed* mee;
when I was *straight*, I *crooked* my
will, but thou hast *rectified* mee:
when I was *whole* I *mained* my
selfe, but thou hast *healed* mee:
when I was *happie* I made my
selfe *miserable*, but thou hast *re-*
stored mee to my former blisse.
Nay I haue gained by my losses,
and am raised higher by my fall,
through thy infinite mercie,
which hath not onely *ransomed*
me from death, but *purchased* me
an *eternall inheritance*, and *crowne*
of life in thine heauenly King-
dome, Sith thou hast *done* to
great things for mee wherein I re-
ioyce; sith thou hast prepared such
things for mee as neither eye hath
seene, nor eare hath heard, nor e-
uer entred into the heart of man to
conceiue; what manner of man ought
I to bee in all holy conuersation?
How cleare ought those eyes to
bee which shall see God? How
cleane

cleare those cares, which shall
heare words that cannot bee utte-
red? How pure that heart which
shall bee filled with those ioyes
which neuer entred into the heart
of man? Thou ô Father, which
hast created me art the holy one of
Israel. Thou, ô Sonne, who redee-
medst me art the Holy one of God.
Thou, ô Spirit, which sanctifiest
me art the holy Ghost, Thou, ô Fa-
ther, hast created mee according to
thine Image in holinesse and righ-
teousnes: thou ô Sonne hast redee-
med mee to serue thee in holinesse
and righteousnesse all the dayes of
my life: thou, ô Spirit, hast freed
me from sinne and made mee ser-
uant to God that I might haue my
fruit in holinesse, and the end ever-
lasting life. Our vocation is a holy
calling, our society is a holy com-
munion, our stile a holy Priesthood
our assemblies holy congregations,
our country the holy land of Pro-
mise, our citie the holy Ierusalem,
our Charters the holy Scriptures,
our

our immunities holy priuiledges,
our seales, which confirme them,
holy Sacraments. All our hap-
pinesse here is holinesse, and ho-
linesse hereafter shall be our hap-
pinesse. Lord make me therefore
to bee so happie nere, as to be ho-
ly, and so holy here, that I may be
hereafter happie, *Amen.*

The close out of Scripture.

*The God of Peace that brought
again from the dead our Lord Je-
sus, the great Shepheard of the
Sheepe, through the bloud of the e-
uerlasting Covenant, Heb. 13.20.*

*Make mee perfect in all good
workes to doe his will, working in
mee that which is pleasant in his
sight, through Iesus Christ, v. 21.*

The

The Hymne for Friday Euening.

wherein the deuout soule	{	Praiseth God	Creation.
		for her	Redemption.
	{	Prayeth	Preseruation.
		for	Glorification.

THE TEXTS.

THy hands haue made mee and
fashioned me ; o giue me vn-
derstanding that I may learne thy
Commandements, Psal. 129.

Into thy hands I commend my
Spirit, for thou hast redeemed me
thou God of truth, Psal. 31.6.

O let me beare thy louing kind-
nesse betimes in the morning, for
in thee is my trust, Psal. 143.8.

Shew thou mee the way that I
should walke in, for I lift up my
soule vnto thee, Psal. 41.8.

Teach me to doe the thing that
pleaseth thee, for thou art my
God: let thy louing Spirit leade
me

me into the land of righteousness,
ver. 10.

Set a watch o Lord before my
mouth; and keepe the doore of my
lips, Psal. 141. ver. 3.

O let not mine heart be inclined
to any wicked thing; let me not bee
occupied in ungodly workes with
the men that worke wickednesse,
ver. 4.

O Lord thou hast searched me
out and knowne mee; thou know-
est my downe-sitting and mine up-
rising; thou understandest my
thoughts long before, Psalme 139.
1; 2;

For loe, there is not a word in
my tongue, but thou o Lord know-
est it altogether, ver 3.

Thou hast fashioned mee be-
hinde and before, and layed thine
hand upon me, ver. 4.

Such knowledge is too wonder-
full and excellent for me, I cannot
attaine vnto it, ver. 5.

I will giue thanks vnto thee,
for I am fearefully and won-
derfully

derfully made; maruellous are thy workes, and that my soule knoweth right well, ver. 13.

My bones are not hid from thee, though I bee made secretly, and fashioned beneath in the earth, ver. 14.

Thine eyes did see mee when I was without forme: for in thy book were my members written which in continuance were fashioned, when there was none of them before, ver. 15.

O how deare are thy counsels to me, ô God? O great is the summe of them, verse 16.

If I tell them, they are more in number then the sands of the sea: when I awake up, I am present with thee, ver. 17.

Lord guide me with thy counsell, and after that receiue mee with glory, Psal. 73. 23.

Keepe me as the Apple of thine eye: hide me vnder the shadow of thy wings, Psal, 17. 8.

*I will behold thy presence in
righteousnesse: and when I a-
wake up after thy likenesse; I
shall bee satisfied with it, ver,
16.*

The

The Admonition for Fryday Euening, being an Exhortation to Faith in Christ.

The principall inducements to stirre vs up to
faith in Christ, are the

- 1 The Necessity of this vertue in respect of
 - 1 The commandements of God in generall.
 - 2 All other duties
 - In generall,
 - In speciall,
 - Praying.
 - Hearing.
 - Communicating.
- 2 The excellencie of it, for it is
 - Precious.
 - Holy.
 - The Faith of the Elect.
- 3 The certainty of it, for it is groundea on God,
 - The Father his
 - Word.
 - Oath.
 - The Sonne his
 - Promises.
 - Prayer.
 - The Spirit his
 - Earnest.
 - Seale.
- 4 Efficacie
 - 1 Extraordinary, as working miracles.
 - 2 Ordinary, as
 - Victorie over the world.
 - Sorship.
 - Iustification.
 - Saluation.
 - Euerlasting glory.

THE

THE TEXTS.

YE beleeeue in *God*, *beleeeue also in me*, Iohn 14. 1.

*Faith com-
manded.*

This is the worke of God, that yee beleeeue on him whom hee hath sent, Iohn 6. 29.

Beleeeue in the Lord Iesus, and thou shalt bee saued and all thine house; Acts 16. 31.

This is his cōmandement, that *we should beleeeue* in the name of his Son Iesus Christ, 1. Iohn 3. 23

Earnestly contend for the faith, Iude 3.

Repent yee and *beleeeue* the Gospell, Mar. 1. 15.

Follow righteousnesse, faith, charity, peace, &c. 2. Tim. 2. 22.

Without *faith* it is impossible to please God, Heb. 11. 6.

Whatsoever is not of *faith*, is sinne, Rom. 14. 23.

*As necessa-
rie to all
religious
duties.*

How shall they call vpon him in whom they haue not *beleened*? Rom. 10. 14.

To prayer.

Hee

He that prayeth, let him pray in *faith*, nothing doubting, I am. 1.6.

All things whatsoever ye aske for in prayer, *beleeuing*, ye shall receiue, Mat. 21. 22.

Hearing
the word.

The Word preached did not profit them, not being mixed with *Faith* in them that heard it, Hew. 4. 2.

Christ dwelleth in vs by *Faith*, Ephes. 3. 17.

The Sacra-
ment.

I am the *Bread* of life: whosoever *beleeueth* in mee shall neuer thirst. Iohn 6. 35.

Hee that *eateth* my flesh and *drinketh* my blood, *dwelleth* in me, and I in him, ver. 46.

Hee that *beleueneth* in mee hath euerlasting life, ver. 47.

It is Preti-
ous.

I am the *Bread* of life, ver. 48.

To him that haue receiued like *pretious Faith* with vs grace and peace be multiplied, 2. Pet. 1. 2.

Holy Prop-
per to the
Elect.

But ye beloued, building your selues in your *most holy Faith*, praying

praying in the holy Ghost, Jude
20.

Paul an Apostle of *Iesus Christ*
according to the *Faith of Gods*
Elect, Tit. I. I.

As many as were *ordained to*
saluation beleeued, Acts 13. 48.

This is my welbeloued Sonne,
heare him, Mat. 3. vlt.

So *God* loued the world that
he gaue his onely begotten Son,
that whosoever *beleeueth* in him
should not perish, Iohn 3. 15.

Grounded
on God the
Father his
word.

The Father hath committed
all iudgement to the Sonne, that
all men *should honour the Sonne* as
the *Father*, Iohn 5. 23.

There is *another* that beareth
witnesse of mee, and I know that
the *witnesse* he *witnesseth* of mee
is true, Ioh. 5. 32.

The Father who hath sent me,
himselfe beareth witnesse of mee,
Iohn 5. 37.

The *Lord* *sware*, and will not re-
pent, thou art a Priest for euer af-
ter the order of Melchizedecke,
Psal. 110. 4.

Oath.

God

God willing more abundantly, to shew to the heires of promise the immutability of his counsell, confirmed it *with an oath*, Heb. 6. 17.

That by two immutable things in which it was impossible for God to lye, wee might haue a strong consolation who haue fled for refuge to lay hold vpon the hope set before vs, ver. 18.

The Sonne
his promise.

Goe into all the world, he that *beleeueth* and is baptized *shall be saved*; he that *beleeueth not* shall be damned, Mar. 16. 16.

Verily I say vnto you, if any man keepe my sayings, hee shall *neuer see death*. Iohn 8. 51.

I am the resurrection and the life; hee that *beleeueth* in mee, though he were dead, yet *shall he liue*, Iohn 11. 25.

And whosoever liueth and *beleeueth* in me *shall neuer die*, v. 26.

For their sakes I *sanctifie my selfe*, that they also might be sanctified through the truth, Ioh. 17
19. Neither

Neither pray I for these alone,
but for them also which shall be-
leeve in me through their word,
verse 20.

Prayer.

The Spirit it selfe beareth wit-
nesse to our spirits that we are the
children of God, Rom. 8. 16.

He which establisheth vs with
you in Christ, and hath annoin-
ted vs, 2. Cor. 1. 21.

Who hath also sealed vs, and
giuen the earnest of his Spirit in
our hearts, verse 22.

*The Spirits
earnest.*

Hee that wrought vs for the
selfe-same thing is God, who all
so hath giuen vnto vs the earnest
of the Spirit, 2. Cor. 5. 5.

After that yee beleueed, yee
were sealed with that holy Spirit
of promise, Ephes. 1. 13.

Seale.

Which is the earnest of our in-
heritance vntill the redemption
of the purchased possession, vnto
the praise of his glory, ver. 14.

He that receiued his testimony
hath set to his seale, that God is
true, Ioh. 3. 33.

R

Hee

He receiued the *scale* of righteousnesse, Rom. 4. 11.

Griue not the holy Spirit of God whereby ye are *sealed* to the day of redemption, Ephes. 4. 20.

Faith worketh miracles.

If ye haue faith and doubt not, ye shall not onely doe this which is done to the figge-tree, but also if ye say to this mountaine: *Bee thou remoued, and be thou cast into the sea, it shall be done*, Mat. 21. 21

If I had all faith, so that I could moue mountaines, and haue not loue I am nothing, 1. Corinth. 13. 2.

These signes shall follow them that beleue in thy Name, they shall cast out diuels; they shall *speak with new tongues*, Marke 16. 17.

They shall take y^e serpents: and if they drinke any deadly thing it shall not hurt them: they shall lay hands on the sicke, and they shall recover, verse 18.

Verily, verily I say vnto you, hee that beleueth on mee, the workes

works which I do shall he do also, and greater workes then these shall he doe, Iohn 14. 12.

See Heb. 11. from the 14. ver. to the 35.

Above all, take the shield of Faith whereby yee shall bee able to quench all the fiery darts of the wicked, Ephes. 6. 16.

Overcometh the diuell

Your aduersarie the diuell as a roaring Lyon walketh about seeking whom hee may deuoure, 1. Pet. 5. 8.

Whom resist, steadfast in the Faith, verse 9.

This is the victorie that overcommeth the World euen our faith 1. Iohn 5. 4.

The world.

Who is hee that overcommeth the World? He that beleueneth, &c. verse 5.

For ye are the children of God by faith in Iesus Christ, Gal. 3. 26.

Maketh sons of God.

God who knoweth the heart bore them witnesse, giuing them the holy Ghost as he did vnto vs, Acts 15. 8.

*Purifieth
the heart.*

And put not difference betweene vs and them, *purifying their hearts by faith*, Acts 15. 9.

Whosoever *beleueth* in mee shall not be ashamed, Rom. 9. 33.

Behold, I lay in Sion a chiefe corner stone, elect, and pretious; and hee that *beleueth* on him shall not be confounded, 1. Pet. 2. 6 See Isa. 28. 16. Psal. 118. 22. Mat 21. 42. Acts 4. 12.

*Keepeth
from confusion.*

Jesus seeing his *faith*, said, Son be of good cheere, thy *sinnes* bee forgiven thee, Mat. 9. 2.

Iustifieth.

Daughter bee of good comfort: thy *faith* hath made thee whole, verse 21.

Behold, his soule which is lifted vp in him is not vpright; but the *Iust* shall live by his *faith*, Hab 2. 4.

And Abraham *beleued* in the Lord, and it was counted to him for righteousness, Gen. 15. 6.

And by him all that *beleue* are iustified from all things, from which yee could not be iustified by

by the Law of *Moses*, Acts. 13.

39.

The righteousness of *GOD* without the Law is manifested, being witnessed by the Law and the Prophets, Rom. 3. 21.

Euen the righteousness of *God* by the faith of *Iesus Christ* to all that beleeue, verse 22.

Whom *God* hath set forth to be a propitiation through faith, in his blood, verse 25.

It is one *God* which iustifieth circumcision by faith, and vncircumcision through faith, ver. 30.

To him that worketh not, but beleeueth on him that iustifieth the vngodly, his faith is counted for righteousness, Rom. 4. 5, 6, 7, 8, verses.

Being iustified by faith we haue peace with *God*, Rom. 5. 1.

With the heart man beleeueth to righteousness, Rom. 10. 10.

Knowing that a man is not iustified by the workes of the Law, but by the faith of *Iesus*

R 3

Christ

Christ, that we might be iustified by the faith of Christ, and not by the works of the Law, Gal. 2. 16.

Saueth.

Who are kept by the power of God through faith vnto saluation, 1. Pet. 1. 5.

For by grace yee are saved through faith, Ephes. 2. 8.

Receiuing the end of our faith, the saluation of our soules, 1. Pet. 1. 9.

I haue finished my course; I haue kept the faith. 2. Tim. 4. 7.

*Crowneth
with euer-
lasting bles-
sings.*

From henceforth is layed up for mee a crowne of righteousnesse, which the Lord, the righteous Iudge, shall giue me at that day, and not to mee onely, but to all them that loue his comming, ver. 8.

be faithfull vnto the death, and I will giue thee a crowne of life, Reu. 2. 10.

Blessed are all they that put their trust in him, Psal. 2. vlt.

Verily I say vnto you, whoso-
euer heareth my word, and belee-
ueth

nerth him that sent mee, hath ever-
lasting life, and shall not come in-
to condemnation, but is passed
from death to life, Iohn 5.24.

THE PRAYER FOR Fryday Evening composed,

{ Petitions futable to the
 worke of the day.
 of { Motines to Faith in
 Christ, agreeable to the pre-
 cedent exhortation.

Most bountifull and merci-
full Lord God, who this
day createdst man and redeemest
him, formedst & reformedst him,
inspiredst him with the breath of
life, and expiredst and diedst for
him, vpon the Crosse; shew thy
selfe a faithfull Creator in preser-
uing thine owne workes, and a
faithfull Redeemer in holding
thy deare purchase. O let not thy
hate of sinne extinguish thy loue
to thy creature. Let not any

R 4 thing

things that I have done preiudice thee in the merit of that which thou hast suffered for me. My sins deserved eternall wrath of thy Father, but thou hast borne it. My wanton delights and impure pleasures deserved stripes and wounds, but thou hast received them. My heinous crimes deserved death, but thou hast suffered it for me. This day my first parent Adam was made a living soule; and this day thou the second Adam wert made a quickning Spirit. This day he sinned in a garden, and this day thou sorrowedst in the garden. This day he tooke the fruit of the forbidden tree, and this day thou wert hung vpon the accursed tree. This day he was cast into a dead sleepe, and his side opened, and his wife Eve formed of his ribbe, was of his flesh, and bone of his bone: this day also thou wast cast into a deadly sleepe, and thy side opened, and thy Spouse the Catholike Church brought

brought forth, not by water onely, but by water and blood, the water of regeneration, and blood of expiation and sanctification.

This day *Adam* brought the curse vpon himselfe and all his posterity; this day thou prouidest an euerlasting blessing for thy selfe and all thy members. That which hee *lost* thou hast regained with aduantage: that which he *did*, thou hast suffered for: that which he *owed*, thou hast discharged on the very day, by taking all his and our debts vpon thee, and laying down an at-sufficient price to satisfie for them. O giue me an *hand of faith* to receiue so much of this infinite sum as may discharge my debt, and strengthen this my hand, that I may hold it fast, and tender it to thy Father, and receiue from him an absolute and generall acquittance signed with thy blood, and sealed with thy Crosse, bearing date the very day of thy consum-

mation of all things at thy death.
 If thou hadst required a greater
 thing wee should haue done it:
 for what will not a man doe for his
 life? How much more when thou
 sayest beleeue and liue; cast your
 selues vpon mee, and I will save
 you from drowning in euera-
 sting perdition: receive the price
 of your ransome, and bee freed,
 When thou holdest out the gol-
 den Scepter of thy grace, if wee
 will not take hold on it, wee de-
 serue double damnation for refu-
 sing so easie meanes of saluation.
 Adam beleeeued Eue, and Eue
 the Serpent, to her and our ruine:
 why should not I much rather
 beleeeue thy Church, thy Spouse,
 & thy Spouse thy Word to salua-
 tion? What should with-hold
 my faith from apprehending, my
 hope from expecting the promises
 of thy Gospell, confirmed by so
 many miracles, testified by the
 Church in all Ages, signed with
 the blood of so many Martyrs,
 and

and sealed to my soule and conscience by the *holy Spirit*? Doth it shake and stagger my *faith* that thy workes recorded in holy Scriptures so farre transcend nature, and the misteries of saving truth soate above humane reason? But this demonstrateth rather faith to be *faith*, and thee, O God to be true God. *Faith* is not *faith* if reason comprehended it. God, cannot be God if nature limit him. And I the more auerse from embracing thy Gospel, because it crosseth and checketh my naturall dispositions and inclinations? But the cause is most euident: thy *Law* is iust, *holy*, and *pure*; but I am wicked, prophane, and impure. The physicke is for the most part the better which the patient liketh worst, because it exasperateth the paine for the time. Haue I the lesse loue and liking to the *most holy faith*, because it restraineth my carnall liberty and abridgeth me, or altogether.

together deprieth me of world-
 ly comforts and contentments.
 But am I not spirit as well as
 flesh? Have I not a *Law* in my
mind controlling the *Law* of my
members? Is it not much better
 to *sow unto the Spirit* that I may
reape peace, ioy, and life euerla-
sting, then *sow to the flesh*, and of
 the *flesh* reape nothing but *cor-*
ruption? Thy Gospell, O graci-
 ous God, restraineth my carnall,
 but enlargeth my spirituall *liber-*
ty: it denyeth mee sinfull, but it
 promisseth mee holy delights and
 pleasures: it moderateth the de-
 sire and use of temporary com-
 forts and ioyes, but assureth mee
 that my heart shall be filled with
 eternall. Am I ready to be beaten
 off from my holy profession and
~~believe~~ by blowes, and strokes,
 persecutions, toiles, imprisonments,
 banishment, frome of the world
 and disgrace? This should make
 mee hold it the saffer, for the
 Gospell foretelleth that these
 things

things should befall true believers; and it is an honour to mee to beare the badge of my profession, and to drink with thee, my Saviour, in thine owne Cup. It is my profession to be thy Souldier; and hee is no Souldier that endureth not hardnesse. I can expect no crowne without a Conquest, no Conquest without a battell, no battell without blowes and wounds: and when are these light and momentary afflictions to an eternall weight of glorie? Thus doth thy Word conquer my reason, and yet it will not yeeld. I resolve to beleue: LORD strengthen my resolution. I do beleue, Lord helpe mine unbeleeffe. All things past haue so come to passe as the Oracles of thy truth fore-shewed they should; and how then can I doubt of things future reuealed in them? The deluge was foretold 120. yeares before; and at the prefixed time it overcame the whole world. The
peo-

peoples bondage in Egypt for
 400. yeares, and their after deli-
 very is no otherwise described
 by *Moses*, then it was in a dream
 many Ages before deliuered to
Abrahā. Thou calledst thy Shep-
 heard *Cyrus*, and thine announ-
 ted *Iofias* by nature; to their fun-
 ctions long before either of
 them, or their forefathers, were
 conceived. The 4. famous Mo-
 narches pictured out in *Nebu-
 chadnezzers* Image, succeeded in
 their order. The *Assyrian* repre-
 sented by the golden head; the
Persian by the silver armes and
 shoulders; the *Grecian* by the
 thighs of brasse; and the *Roman*
 by the legs of yron. And doe wee
 not see at this day, the stumpe of
 that Image, and the feete, partly
 yron in the *Turkish*; and partly of
 clay in the *Germane* Empire?
 Thy Birth & Death, O Saviour,
 was fore-shadowed in Types,
 and fore spoken of by Prophets,
 ever since the world began; and
 since

since thy comming in the flesh,
and finishing all things at thy
death in Ierusalem: Not a syllable,
or one iot of any of thy words
have passed without their accomplishment.
Ierusalem is destroyed;
the Temple made euer with the
ground, and neuer could be built
again. The *Iewes* are dispersed
into all Nations. The Gospell is
preached through the whole
world: the man of sin is euery day
more and more discovered; and
why should I not then beleue as
certainly that the heavens shall
passe away shortly with heat, and
the elements melt with fire, and
thy signe bee seene in the Clouds;
and those that are in their graues
bee awaked with the sound of the
last Trumpe, and meet thee in the
Aire? I beleue, Lord helpe my
vnbeliefe. Is it not as easie for thee
to raise me out of ashes, as at the
first to reare me out of the dust?
to send backe my Spirit into my
body, as at the first to breath it
in

in? I see the seede in the ground
the plants in the garden, dye be-
fore they rise and spring vp. I see
Wormes and Flies, and diuerse
other creatures that spend the
winter season in a kind of death,
reuiue in the Spring. I see my
selfe dead euery night, and aliue
in the morning. Why then
should I call in question this Ar-
ticle of my beleefe, of all most
comfortable? Lord who this
euening didst cast *Adam* into a
deepe sleepe, and thy selfe fellest a-
sleepe, on the bed of thy *Crosse*,
and *awakedst* him againe, and
raisedst thy selfe out of thy sleepe
of death; sanctifie my *rest and*
sleepe this night vnto mee, that I
may by it not onely be strengthe-
ned in my body; and reuiued
from my bed of slumber to rise
to my labour and trauell the
next morning, but also more
confirmed in my *faith* touching
the *resurrection* of this my body
out of the bed of the *grane* at
the

the last day. *So be it.* Amen.

The close out of Scripture.

To him that loved us, and washed our sinnes in his blood, and made us Kings and Priests to God, even his Father, bee glory and dominion for evermore, Amen. Reut. 15, 6.

Saturdayes Deuotion, being the seauenth from the Creation.

The Father resteth from the workes of Creation.

IN the seauenth day God ended his worke which hee had made, and the seauenth day he rested from all his Worke which hee had made, Gen. 2. 2.

So God blessed the seauenth day, and sanctified it, because that in it hee had rested from all his worke which God had created and made, ver. 3.

THE

The Sonne resteth in the
Sepulcher.

ANd when the even was
come, there came a rich man
of Arimathea, named Ioseph, who
had also himselfe bin Iesu's Disci-
ple, Mat. 27. 57.

He went to Pilat and asked the
body of Iesus. And Pilat com-
manded the body to bee deliuered,
verse 58.

So Ioseph tooke the body, and
wrapped it in a cleane linnen cloth,
verse 59.

And put it in his new Tombe
which he had hewn out in a Rocke,
and rolled a great stone to the doore
of the Sepulcher, and departed, ver
60.

And there was Mary Magda-
lene, and the other Mary sitting
ouer against the Sepulcher, verse
61.

Now the next day that follow-
ed, the day of the preparation, the
chiefe

chiefe Priest and Pharisees came together to Pilat, ver. 62.

Saying, Sir, we remember that that deceiuer sayd, while he was yet alive, After three dayes I will rise againe, ver. 63.

Command therefore that the Sepulcher bee made sure untill the third day, least his Disciples come by night and steale him away, and say unto this people, He is risen from the dead; so the last error will be worse then the first, ver. 64.

Pilat sayd unto them, Ye haue a watch, go your way, make it as sure as you can, ver. 65.

So they went, and made the Sepulcher sure, sealing the stone, and setting a watch, verse 66.

For

For thine instruction meditate

In the morning, on the Father's

In the evening on the Son's

rest from

workes of Creation. Works of Redemption.

For thy comfort apply the benefits of both to thy selfe, which are

A holy rest here. Everlasting and happy rest hereafter.

For thy correction re-prooue thy prophaning God's holy Sabbath by

First, Worldly businesse. Secondly, Carnall pleasures. Thirdly, Omitting holy duties. Fourthly, Per-forming them

Negligently. Vnwillingly.

Quicken thy

Preparation to holy duties by the Psalmes. Constancy in life and death by the Admonition. Zeale, Deuotion, & resolution by the Prayer ensuing.

The

The Hymne for Saturday
Morning.

I Have remembred thy Name,
O Lord, in the night season, and
haue kept thy Law, Psal. 119. 57.

I thought on my wayes, and
turned my feete to thy testimonies,
verse 59.

I preuented the dawning of the
morning, and cryed; I hoped in
thy Word, ver. 147.

Heare my voyce according to
thy louing kindnesse, O Lord:
quicken mee according to thy indg-
ments, verse 49.

Seauen times a day doe I prayse
thee according to thy righteous
indgement, ver. 164.

Great peace haue they that loue
thy Law, and nothing shall offend
them, verse 165.

I haue longed for thy saluation,
O Lord; and thy Law is my de-
light, ver. 174.

Deliner mee, O Lord, from the
wicked

wicked, which is a sword of thine,
Psal. 17. 13.

From men which are thy hand,
O Lord, from men of the world
which have their portion in this
life, and whose bellies thou fillest
with thy hid treasures, ver. 14.

My heart is pained within mee,
and the terrors of death are fallen
upon me, Psal 55. 4.

Fcarefulnesse and trembling
are come upon mee; and horrow
hath ouerwhelmed me, ver. 5.

O that I had wings like a Dove,
for then would I flie away, and be
at rest, ver. 6.

I will hasten my escape from the
windy storme and tempest, ver. 8.

An

Every tairh u'll 'eruant of God will willingly and cheerefully depart out of this
a. 0. when God calleth him out of the body.

An Admonition for Saturday Morning.

In general, for al to dye.

In speciall, at such an
houre and moment.

to keep that which

is comitted to him

Tasting himselfe.

Conquering

Death.

Disarming

Name.

Changing in

Nature.

1 God his

1 Decree

2 Faithfulness

Power

2 Christ his

3 The Saints cheerefull departing, and desire
of death.

1 Com-
forts in
death
from

1 The assistance of the
Spirit

2 FAITH

3 HOPE.

4 LOVE.

5 Testimony of a good
conscience.

In body which he hat
rest in hope of a ioy-
ful resurrection in God

In soule which immedi-
ately is carried into
heaven, and enjoyeth
her blisse.

In both at the Day of
Iudgement, when they
shall bee rewarded and
crowned with eternal
glorie.

4 Our

2 Condi-
tion after
death

THE

Every faithfull servant of God will willingly and cheerefully depart out of this
Tabernacle of flesh when God calleth him out of the body,
if hee set before his eyes

THE TEXTS.

IN *Adam all die*, 1. Cor. 15. 22
It is appointed to men once
to die, Heb. 9. 27.

Death is
common to
all men.

Death went ouer all, Rom. 5.
12.

Man that is borne of a woman
is but of *few daies*, Iob. 14. 1.

Hee commeth forth like a
flower, and is *cut downe*; he fly-
eth away *as a shadow*, and con-
tinueth not, ver. 2.

Man dyeth and wasteth away,
man giueth vp the ghost and
where is he! ver. 10.

When the breath of man
goeth forth, he shall turne againe
to his earth, and then all his
thoughts perish, Psal. 146. 3.

Man lyeth downe and *riseth*
not, till the heauens be no more,
Iob 14. ver. 14.

They shall *not be awaked*, nor
raised out of their sleepe, verse
14.

Thou!

Thou hast made my dayes as
it were a *span* long, Psal. 39.6.

We are but as yesterday ; our
dayes on earth are a *shadow*, Job.
8.9.

What man is hee that lineth,
and shall not see death ? Psal. 89.
47.

All flesh is *grasse*, and the glo-
ry of it as the *flower*, I. Pet. 1.
24.

As the *flower of grasse* he shall
pass away, Iam. 1. 10.

What is our *life* ? it is a *Va-
pour* that appeareth for a little
time, and *vanisheth away*, Iames
4.14.

Man his daies are *determined* ;
the *number* of his *months* are
with thee ; thou hast appoynted
him his bonds that hee cannot
passe, Iob 14. 5.

Lord let me know mine end,
and the *number of my dayes*, Psal.
39.5.

I will *adde unto thy dayes* fif-
teene yeeres, Isa. 38.5.

S

O

The time
and houre
is by God
prefixed.

O teach vs to *number our dayes*, that we may apply our hearts to *wisedome*, Psal. 90. 12.

Whether we *dye* or *liue*, wee are the *Lords*, Rom. 14. 8.

The Lord is *faithfull*, who shall keepe you from *cuill*? 2. Thes. 3. 3.

Commit the keeping of their *soules* to him who is a *faithfull Creator*, 1. Pet. 4. 19.

I know whom I haue trusted, and I am perswaded that he is *able to keepe* that which I haue committed vnto him, against that day, 2. Tim. 1. 12.

For this end *Christ dyed and rose*, and reuiued, that he might be Lord both of the *liuing*, and the *dead*, Rom. 14. 9.

In that hee *dyed*, hee *dyed* to sinne once; but in that hee *liueth*, he *liueth to God*, Rom. 6. 10.

If we be *dead with Christ*, we beleue that wee shall also *liue*, with him, ver. 38. 5.

I was *dead*, and I am *aline* and

God is an
omnipotent
and faith-
full Creator

Christ him-
selfe died,
and by
death en-
tered into
his glory.

and I *live* for euer; and I haue the keyes of *death* and of hell, Reuel. 1. 18.

I am the resurrection and the *life*; Hee that beleeueth in mee, though he were *dead*, yett shal he *live*, Iohn 11. 25.

Christ hath abolished *death*, and brought *life* and immortalitye to light by the Gospell, 2. Tim 1. 10.

And destroyed death.

Death is swallowed vp into victory, 1. Cor. 15. 54.

O *death* where is thy sting?
O *grave* where is thy victorie?
ver. 55.

The sting of *death* is sin, and the strength of sinne is the Law, ver. 56.

But thanks bee to God who hath giuen vs victory through our Lord *Iesus Christ*, ver. 57.

Hee also tooke part of the same, that through *death* hee might *destroy him* that had the power of *death*, euen the diuell, Heb. 2. 14.

And changed it in

Our friend *Lazarus* sleepeth,
John 11.11.

And when he had thus spoken,
he fell *asleepe*, Acts 7. 60.

And many are fallen *asleepe*,
1. Cor. 11. 10.

Which are *asleepe* in Christ,
1. Cor. 15. 18.

In nature

Christ is risen from the *dead*,
the first fruits of them that *sleep*,
verse 20.

Of a losse it
is made a
gaine.

Christ to me is *life*, and to die
is *gaine*, Phil. 1. 21.

Whosoever *looseth* his *life* for
my sake, shall *save* it, Mat. 8. 35.

Of a curse,
a blessing
and a dis-
charge from
Labour.

Blessed are the *dead* which die
in the Lord, Reuel. 14. 13.

For they *rest* from their *labours*,
verse 16.

There remaineth a *rest* for the
people of God, Heb. 4. 9.

Sorrow.

God shall *wipe away* all *teares*
from their eyes, Reue. 1. 17.

They shall *hunger* no more,
nor *thirst* no more, neither shall
the *Sun* light on them, nor any
heate, Reue. 7. 16.

He

Hee that is *dead* is free from *sinne*, Rom. 6. 7.

Sinne.

Wee looke for a new heauen, in which dwelleth *righteousnesse*, 2. Pet. 3. 13.

And there shall in no wise enter *any thing* that *defileth*, neither whatsoeuer *worketh abomination*, or maketh a lye, Reue. 21. 27.

Freedome from euill company.

For, *without* shall bee dogs, and forcerers, and whoremongers, and murtherers, and idolaters, and whosoever loueth, or maketh a lie, Reue. 22. 15.

The creature shall be *deliuered* from *bondage*, Rom. 8. 21.

Bondage.

He (the *tempters*) place was no more found, Reue. 12. 8.

Temptation

Your *say* shall no man take away from you, Iohn 16. 22.

Feare.

Lord now *lettest* thou thy seruant depart in peace, according to thy word, Luke 2. 29.

The Saints desire death

I *desire* to be *dissolued*, and to be with Christ, for that is best of all, Phil. 1. 23.

For we know that if the house of this earthly Tabernacle were *dissolued*, we should haue a *building of God*, an house not made with hands, but *eternall*, in the heauens, 2. Cor. 5. 1.

For in this we groane *earnestly*, *desiring* to be clothed vpon with our house which is from heauen, verse 2.

They are
comforted
in death by
Faith.

We are *willing* rather to be *absent* from the body, and present with the Lord, ver. 7.

So God loued the world, that he gaue his onely begotten Son, that *whosoener beleeueth* in him should *not perish*, but haue *everlasting life*, Iohn 3. 16.

He that *beleueth* on him is not condemned, verse 18.

Faith is the *substance* of things hoped for ; and the *evidence* of things not seene, Heb. 11. 1.

There is *no condemnation* to them that are in *Christ Iesus*, Ro. 8. 1.

I am perswaded that neither
life

life, nor death, &c. shall be able to *separate vs* from the *love* of God which is in Christ Iesus our Lord, verse vlt.

By Love.

We know that wee are passed from death to *life*, because wee *love* the brethren, 1. Iohn 3. 14.

Our conuersation is in heauen, from whence wee *looke* for the Saviour, euen the Lord Iesus Christ, Phil. 3. 20.

By hope.

Hope maketh not ashamed, Rom. 5. 5.

If we *hope* for that we see not, then doe we with patience waite for it, Rom. 8. 25.

Reioyce in *hope*, Rom. 12. 12

I would not haue you ignorant concerning them which are fallen asleepe, that ye sorrow not as they which haue no *hope*, 1. Thes. 4. 13.

Wee desire that euery one of you doe shew the same diligence to the *full assurance* of hope to the end, Heb. 6. 11.

Let vs hold fast the profession

of our *hope* vnto the end, for hee is *faithfull* that *promiseth*, Heb. 10. 23.

Which *hope* wee haue as an-chor of the soule both sure and steadfast, and which entereth to that within the vailie, Heb. 6. 19.

By a good
conscience.

A *good conscience* is a continu-
all feast, Pro. 15. 15.

For our reioycing is this; the
testimonie of a *good conscience*,
2. Cor. 1. 12.

We trust we haue a *good con-
science* in all things, Heb. 13. 18.

If our hearts condemne vs not,
wee haue *confidence* towards
God, 1. John 3. 21.

The body
resisteth in
hope of a
glorious re-
surrection.

Who shall *change* our vile bo-
dies, and make them like vnto
his *glorious body*, Phil. 3. 20. See
1. Cor. 15. Entire.

If we belecue that *Iesus Christ*
was *dead*, and is *risen*; euen so
them which are *asleepe* in *Iesus*,
God shall bring with him, 1. Thes.
4. 14.

But ye are come to Mount
Sion,

Sion, and to the Cittie of the li-
ving God the heavenly Ierusa-
lem, Heb. 12. 22.

To the generall assembly and
Church of the first borne, and to
God the Iudge of all, and to the
spirits of iust men made perfect,
verse. 23.

The begger dyed, and was car-
ried into *Abrahams bosome*, Luke
16. 22.

*The soule
immediatly
enjoyeth
blisse.*

*This day shalt thou bee with
me in Paradise*, Luke 23. 43.

We know that if our earthly
tabernacle be dissolued, wee haue
a building not made with hands,
eterna'll, in the heavens, 2. Cor. 5. 1

We would not be vncloathed
but cloathed vpon, that mortali-
tie may bee *swallowed up of life*,
verse 4.

While we are at home in the
body, wee are absent from the
Lord, verse 6.

We are confident, that when
we are *absent from the body*, wee
are present with the Lord, ver. 8.

Body and
soule shall
be crow-
ned at the
last day.

vid. supra, Phil. 1. I desire to bee dissolved, and to *be with Christ*.

There is layd vp for mee a *crowne* of righteousness, which the righteous Iudge shall giue me at *that day*, and not to mee onely, but to all that looke for his comming, 2. Tim. 4. 8.

Then we which are alieue and remaine, shall bee *caught vp together* with them in the clouds to meete the Lord in the ayre; so shall wee bee alwaies with the Lord. 1. Thes. 4. 17.

Then the righteous shall *shine* as the Sunne in the Kingdome of my Father, Mat. 13. 43.

THE

THE PRAYER FOR
Saturday Morning, composed

Petitions futable to the
rest of the Father and the
Sonne on this day.
of { Motiues to a Christian
resolutiō willing to leaue
this world, and aspire to
a better, agreeable to the
precedent exhortation.

A Almighty Creator of hea-
uen and earth, and all
things therein; who this
day *rested* from all thy worke,
and blessed it: grant to me (af-
ter the painefull labours and tra-
uailes of this life are ended) a
sweete, blessed, and comfortable
rest with thee in heauen, where
I may keepe a contiuaall Sab-
bath, hold a *perpetuall* feast, sing
an *exerlasting* song, weare an in-
corruptible Crowne, possesse an
eternall

eternall inheritance, and *fully enjoy* thee in all things & all things in thee, in endlesse quietnesse, *ioy, content, and rest*. This *rest* is the marke at which all my desires ayme; this is the price for which all my endeauours runne; this is the hauen to which (by the gates of thy spirit) my Christian course driues. For in this *rest* there is perfect *tranquility*; and in this *tranquilitie contentment*; and in this *contentment ioy and pleasure*; and in this *ioy & pleasure variety*; and in this *variety security*; and in this *security eternity*. This is the end without end, to which all my labours in thy seruice, and sufferings for thee through my whole life, tend vnto. Here I haue labour without *rest*, there shall bee *rest* without labour; here perturbations without *tranquilitie*, there *tranquility* without perturbation; here desire without content, there content without desire:
 heere

heere paine and sorrowes, without sincere pleasures and Ioy, there ioyes and pleasures without all paine and sorrowes : here satietie of delights without varietie, there variety without satietie : here feare without safetie, there safety without feare : heere a sudden end without ioy, there ioyes without end. Wherefore I beseech thee heavenly Father, loosen my desires and affections from the things that are below, and knit them to the *things that are above*. Breake and dissolve the vnlawfull contracts betweene my soule and the creatures, and *marrie her to thee in righteousness*. Breede in me more and more the loathing of the forbidden fruit ; and a longing for the fruits *of the tree of life*. Let mee not leane vpon the *reedes of Egypt* which will breake vnder mee, and the splinters run into my body. Let me not repose my selfe vnder *Jonas's* worme.

worme-eaten *gourd*, but the solid word of Christs Crosse. Let me not *set up my rest on this side of Iourdan*, but passe ouer into the *celestiall Canaan*. And because death is the narrow passage betweene this life and the life to come, let mee not so much feare this *cut* as I doe; for on this side, I leaue labour, sorrow, sinne, shame, vexation, anxiety, paine, and mortality; and on the other side, I finde *rest*, righteousness, glory, contentment, pleasure, and immortality. It is but a short passage, and my Sauour hath made it safe. All thy Saints either haue, or shall passe it ouer. I lose nothing in this passage; my soule is presently transported, and though my body stay a while heere, yet it shall follow in due time. And no sooner this darke world and the shaddow of it goes out of sight, but the glorious light of heauen shineth vpon me; I see *streets of gold, and gates of pearle*.

pearle, and foundations garnished
with all sorts of pretious stones. I
shall behold thee the Father in
thy Maiesty, Christ thy Sonne in
his glory, the Spirit in his sancti-
ty, the Arch-angels and Angels
in their excellency, and the Saints
in their felicity. I shall then *hun-
ger no more, I shall labour no more,
I shall trauell no more, I shall
feare no more, I shall grieue no
more, I shall desire no more.* I
shall need no more any house, for
the heauen and heauen of hea-
uens shall be my *habitation*: nor
Temple, for God shall bee my
Temple: nor light, for the Lambe
shall be my light. O Lord let the
hope and expectation of this
euerlasting rest and happinesse,
sweeten all my labours, and ease
my torment, and mitigate my
sorrowes, and comfort my heart,
that I faile not in my labours, nor
faint in my trauell, nor sincke vnder
my burdens, nor fall vnder
my crosses, nor die for sorrow
of

of my wounds receiued in the Lords battailes, but hold on cheerefully, strenuously, and valiantly, till I arriue at the land of promise, and there receiue the let of mine inheritance with the Saints in light, So be it. Amen.

The close out of Scripture.

The Peace of God which passeth all understanding, preserue my heart and minde through Iesus Christ, Phil. 4. 7.

The deuotion for Saturday
Euening.

THE HYMNE.

I Will blesse the Lord at all times, his praise shall bee in my mouth continually, Psal. 34. 1.

O how great is thy goodnesse which thou hast layed up for them that feare thee! which thou hast wrought for them that trust in thee

thee before the sons of men ? Psal.
31. 19.

Blessed be the Lord, for he hath
shewed me maruailous kindnesse,
verse 21.

Blessed be the Lord who daily
loadeth vs with benefits, euen
the God of our saluation, Psalme
68. 19.

What shall I render to the Lord
for all his benefits ? Psal. 116. 12.

O loue the Lord all yee his
Saints, for the Lord preserueth
the faithfull, and plenteously re-
wardeth the proud doer, Psal. 31.
23.

Behold, the eyes of the Lord
is upon them that feare him, and
upon them that hope in his mercy
Psal. 33. 18.

To deliuer their soule from
death, and to keepe them aline in
Famine, verse 19.

Though I haue layen among
the pots, yet shall I be as the wings
of a Dove couered with siluer, and
her feathers with yellow gold, Ps.
68. 13. Many

Many are the afflictions of the righteous, but the Lord deliuereth him out of them all, P^{sal}. 34. 19.

He keepeth all his bones, so that not one of them is broken, ver. 20.

Why art thou cast downe o my soule, and why art thou disquieted within me?

Hope thou in God, for I will yet praise him who is the helpe of my countenance, and my God, P^{salme} 42. 11.

An

An Admonition for Saturday Evening,
being an Exhortation to per-
seuerance; the twelfth

BEATITUDE,

The one is

{ Commanded by God.

{ Commended in his Saints.

{ Certaine re-
ward.

{ Saluation.

{ Assured com-
fort.

{ An incorrup-
tible Crown
of glory.

{ Encouraged
vnto by pro-
mises of

The other is

{ Vehemently disswa-
ded.

{ Seuerely censured.

{ Dreadfully threatned.

{ Eternally punished.

All that ex-
pect there-
ward of Pi-
ety, must
strive and
pray for per-
seuerance, &
abhor and
shun falling
away from
grace, be-
cause in
Scripture

THE

THE TEXTS.

*Precepts
for perseue-
rance.*

W Atchye therefore, and
pray continually, Luke
21. 36.

Continue yee in loue, Iohn
15. 9.

Take heed to thy selfe, and to
thy Doctrine; *continue* in them,
1. Tim. 4. 16.

But *continue* thou in the things
which thou hast learned, and hast
beene assured of, 2. Tim. 3. 14.

Let vs *hold fast* our profession
Heb. 4. 14.

Hold fast till I come, Reuel.
2. 25.

Reioycing in hope, patient
in tribulation, *continuing* instant
in prayer, Rom. 12. 12.

Dearely beloued and longed
for, my ioy and crowne, *stand fast*
in the Lord, Phil. 4. 1.

Paul and Barnabas perswaded
them to *continue* in the grace of
God, Acts 13. 43.

Con-

Confirming the soules of the Disciples, and exhorting them to *continue* in faith, Act. 14. 22.

But yee brethren be *not weary* in well doing, 2. Thes. 3. 13.

Let brotherly loue *continue*, Heb. 13. 1.

Stand fast in one Spirit with one minde, striving together for the faith of the Gospell, Phil. 1. 17.

Therefore my brethren be ye *steadfast, & unmoueable*, alwaies abounding in the worke of the Lord, 1. Cor. 15. 28.

Watch yee, *stand fast* in the faith, acquit you like men, 1. Cor 16. 13.

Stand fast therefore in the liberty wherewith Christ hath made vs free, Gal. 5. 1.

Wherefore take vnto you the whole Armour of God, that yee may bee able to *stand* in the euill day; and hauing done all *stand fast*, Ephes. 6. 13.

Brethren *stand fast*: hold the traditions

traditions which yee haue beene taught, 2. Thef. 2. 13.

Bee sober, be vigilant because your aduersary, the *Diuell*, as a roaring Lyon, walketh about seeking whom hee may deuoure, 1. Pet. 5. 8.

Whom resist *steadfast* in the faith, ver. 9.

Ye therefore seeing yee know these things, beware lest yee also being led away with the error of the wicked, fall from your owne *steadfastnesse*, 2. Pet. 3. 17.

He spake a Parable, that wee ought *alwaies* to pray, and *not to faint*, Luke 18. 1.

Examples.

Shall not God auenge his Elect which cry vnto him day and night, though hee beare long with them. ver. 7.

Abraham.

He, after hee had *patiently endured*, obtained the promise, Heb. 6. 15.

David.

O Lord God of my saluation, I haue *cryed day and night* before thee, Psal. 88. 1.

I haue *called daily* vpon thee ;
I haue stretched forth my hands
vnto thee, ver. 9.

Hee kneeled vpon his knees,
and prayed three *times* a day,
Dan. 6. 10.

Daniel.

And they which went before
rebuked the *blinde man* that hee
should hold his peace ; but hee
cryed so *much the more*, Son of
Dauid haue mercy on mee, Luke
18. 39.

*The blind-
man.*

And behold a *woman of Cana-*
an cryed vnto him, saying, Haue
mercy on me, &c. Mat. 15. 22.

*The Cana-
nitish wo-
man.*

But hee answered her not a
word; and his disciples besought
him, saying; Send her away, for
she *cryeth* after vs, ver. 23.

He answered, I am not sent,
but vnto the lost sheepe of the
house of Israel, ver. 24.

Then came shee, and worship-
ped, saying, Lord helpe me, ver.
25.

But hee answered, it is not
meete to take the childrens
bread,

bread, and cast it vnto the dogs, verse 26.

And shee said, Truth Lord; yet the dogges eate the crummes which fall from their Masters table, ver. 27.

Then Iesus said, Wcman, bee it to thee as thou wilt, ver. 28.

*The Apo-
stles.*

Yee are they which haue continued with me in my temptations, Luke 22.28.

*The Virgin
Mary.*

These all continued with one accord in prayer and supplications, with *Mary* the Mother of Iesus, Acts 1.14.

Wee will giue our selues continually to prayer, &c. Act. 6.4.

There were added to them about *three thousand soules*, &c. Act. 2.41.

*Peters Con-
uerts.*

And they continued *steadfastly* in the Apostles doctrine, and fellowship, and breaking of bread, and prayer, ver. 42.

Paul.

By the space of three yeares *I ceased not* to warne every one night and day with teares, Act. 20.31. Since

Since the day wee heard, wee
ceased not to pray for you, Col. 1.

9. For this cause, wee thanke
God *without ceasing*, 1. Thes. 2.

13. There was a certaine man in
Cesarea called Cornelius, a Cen-
turi- on of the band, called the
Italian band Acts 10. 1.

A deuout man, which gaue
much almes to the people, and
prayed to God *alwaies*, Acts
10. 2.

Cornelius.

And the *four beasts* had each
of them sixe wings vpon them,
and they were full of eyes with-
in, and they *ceased* not day and
night, saying, Holy, holy, holy,
Lord God Almighty, which
was, and is, and is to come, Reu.
4. 8.

*The beasts
full of eyes.*

I declare vnto you the Gos-
pel which yee haue receiued, and
whereinye stand, or *continue*,
1. Cor. 15. 1.

*The Corin-
thians.*

Then said Iesus to those Iewes
T that

that beleueed on him, If ye *continue* in my word, then are ye *indeede my Disciples*, Ioh. 3 1.

*Continu-
ance, a note
of truth.*

Who so looketh into the perfect law of liberty, and *continueth* therein, he being not a forgetfull hearer, but a doer, shall bee *blessed* in his deed, James 1. 25.

They went out from vs: but they were not of vs: for if they had beene of vs, they would no doubt haue *continued* with vs, 1 Iohn 2. 19.

Whosoever *abideth* not in the doctrine of Christ, hath not God, Iohn 2. 9.

So *runne* that ye may *obtaine*, 1 Cor. 9. 26.

*Hath cer-
taine pro-
mises of re-
ward.*

Let vs not be wearie in well doing; for in due season we shall reape, if we *faint not*, Gal. 6. 9.

Hold that thou hast, that no man take *thy crowne*, Reuel. 3. 11.

For we are made *partakers* of Christ, if we hold the beginning of

of our confidence *steadfast* to the end. Heb. 3. 14.

Hee that *endureth* to the end shall bee *saved*, Mat. 10. 22.

Of *saluati-*
on.

Continue therein; for in doing this thou shalt *save* thy selfe, and them that heare thee, 1. Tim. 3. 8

Worke out your *saluation* with feare and trembling, Phil. 4. 12.

Shew the same diligence to the full *assurance* of hope to the end, Heb. 6. 11.

Comforta-
ble assu-
rance.

To him that *overcommeth* I will *give* to eate of the tree of life, which is in the midst of the Garden of God, Reue. 2. 7.

Let vs *labour* therefore to enter into that *rest*, least any man fall after that same example. Heb. 4. 11.

Let vs feare, least a promise being left vs of entring into his *rest*, any of you should seeme to come short of it, Heb. 4. 1.

Ye haue *continued* with mee, &c. Luke 22. 28.

T 2

And

And I appoynt vnto you a *Kingdome*, as my Father hath appointed vnto me, verse 29.

*A Crowne
of life.*

Be *faithfull* vnto death, and I will giue thee the *Crowne of life*, Reuel. 2. 10.

I haue fought a good fight, I haue finished my course, &c. 1. Tim. 4. 7.

Henceforth there is laid vp for mee a *crowne of righteousness*, which the Lord, the righteous Iudge, shall giue me at that day; and not to me onely, but to them also that loue his appearing, ver. 8.

*Apostacie
and back-
sliding ve-
hemently
disswaded.*

Take heed lest there be in any of you an euill heart of vnbelieve in departing away from the living God, Heb. 3. 12.

*Severely
censured.*

If after they haue escaped the pollution of the world through the knowledge of the Lord and Sauour *Iesus Christ*, they are againe intrangled therein and ouercome; the *latter end is worse* then the beginning, 2. Pet. 2. 20.

For

For it had beene better for them *never to haue been knowne* the way of righteousnesse, then after they haue known it, to *turne from* the the holy Commandement deliuered vnto them, verse, 21.

But it happened vnto them according to the true Prouerbe; The *Dog* is turned to his *vomit* againe, and the *sow* that was washed, to her *wallowing in the mire*, ver.

When the vncleane spirit is gone out of a man, &c. Mat. 12. 44.

He taketh to himselfe seauen other spirits, and they dwell there, and the last stare of that man is *worse then* the first, v. 45.

*Fearfully
threatned
with losse of
reward.*

Let him that *standeth*, take heede *lest* hee fall, 1. Cor. 10. 12.

Are ye so foolish, hauing *begun in* the Spirit, are yee now made *perf. &* with the flesh? Gal. 3. 3.

Haue yee suffered so many things *in vaine*? if it bee yet in vaine, .4.

T 3

Cast

Of Gods
fAROWT.

with a re-
probate
sense.

Infamy.

Excommu-
nication.

Cast *not away* therefore your confidence which hath great recompence of reward, Heb. 10. 35.

If any *withdraw* himselfe, my soule shall haue no pleasure in him, ver. 38.

Wee are not of them which *draw backe* vnto perdition, v. 38.

In the latter dayes some shall depart from the faith. 1. Tim. 4. 2

Hauiing their *conscience seared with a hot yron*, ver. 2.

Holding faith and a good conscience, which some hauiing put away, concerning faith haue made shipwracke, 1. Tim. 1. 19.

Of whom is *Hemeneus*, and *Alexander*, whom I haue *deliuered to Sathan*. ver. 20.

Hauiing *forsaken* the right way, they are *gone astray*, following the waies of *Balaam* the son of *Bozor*, &c. 2. Pet. 2. 25

But when the righteous *turneth away* from his righteousness, and committeth iniquitie, &c.

&c. All the righteousness that he hath done shall not be *mentioned*; in his trespass that he trespasseth, and in his sinne that he hath sinned, in them shall he *die*, Ezek, 18. 24.

Death.

It is impossible for those who were *once enlightened*, and have *tasted* the heavenly gift, and were made *partakers* of the holy Ghost Heb. 6. 4.

If they shall *fall away*, to *renew them to repentance*, &c. v. 5,

Eternally punished.

The Angels which *kept not* their first estate, hee hath reserved in everlasting chains vnder darkenesse, vnto the *iudgement of the great day*, Iude 6.

THE PRAYER FOR
Saturday Euening ;
composed

of { Petitions futable to the rest
 of { of Christ in the graue.
 { Motiues to perseuerance a-
 { greeable to the precedent
 { exhortation.

I Blesse and magnifie thy glori-
 ous Maiesty, Wiſedome, and
 Omnipotency, O Lord, *high*
posſeſſor of heauen and earth, as for
 all my wonderfull workes in the
 fixe dayes, ſo alſo by thy holy *reſt*
 on this day, whereby thou affu-
 reſt me of eternall reſt in heauen.
 And I beſeech thee of thy good-
 neſſe which answereth thy great-
 neſſe, to diſtill the dew of thy
 bleſſings as vpon my daily la-
 bours, ſo vpon my *reſt* in the
 night, that it may recouer my
 ſpirits, and reſreſh my faculties,
 and

R
and repaire my strength, and put
me in minde of that comfortable
rest which they enioy, who lie in
the bosome of *Abraham*, and
sleepe in *Iesus*, who this day lay in
his Sepulcher, yet saw there no
corruption. For thy promise
thou madest good, *not to leaue his
soule in hell, nor to suffer thine ho-
ly one to see corruption.* O Lord I
entirely desire thee to *burie* all
my sins, especially those (which
this day and weeke hath added
to the totall summe) in his graue;
and teach me by it to *burie* in the
pit of eternall obliuion, not one-
ly my brethrens trespasses against
mee, but also all those sinfull
baites, which haue heretofore al-
lured mee to any kind of vicious
leudnesse. Grant that I may more
and more feele the power, as of
Christs death in the mortification
of my fleshly members, so of his
buriall in the conquering of the
horror of the graue. For as thou
hast threatned *death*, saying, O

death I will be thy death ; so thou
hast threatned the grane also,
saying, O grane, or corruption, I
will bee thy corruption, or destru-
ction. And what though my flesh be
all consumed to bones, yet thy spirit
blowing on dead bones can reuine
them, and couple them againe with
sinnewes, and cloath them with
flesh. What though these bones
bee resolued into dust, yee thou
which madest my body of nothing,
canst as easily restore it, and reare
it out of that which is as little or
next neighbour to nothing.
Thou which raisedst thy Sonne
from death, shalt raise and change
my vile body, and make it like un-
to his glorious body, by that power
whereby thou art able to subdue all
things unto thy selfe. Make my
heart hewen out of a harder
rocke then thy Sonnes Sepulchre
was, a fit receptacle, not for dead,
but for liuing Iesus. As that Se-
pulchre neuer receiued any but
Iesus ; so let my heart entertaine
nothing

nothing but thee. Make mee a
pure and a chaste soule, that as thy
Some was borne of a Virgins
wombe, and lay buried in a Vir-
gin tombe: so hee may abide in
my Virgin and vndefiled soule.
Remoue the *heaviest* Stone from
my heart, as thou didst that *great*
Stone from his *Sepulcher*. As hee
neuer returned to his *Sepulcher*
after he came out of it: so grant
that when thou hast perfectly
raised mee out of the *grane of sin*,
I may neuer returne to it againe.
And as hee kept *Sabbath* in his
grane, and obserued thy statutes
in life and in death, and *fulfilled*
all righteousness: so grant I may
both in life and death accom-
plish thy holy will. And as hee
neuer rested till he had cryed out,
All is finished: so grant that I may
not bee wearie of *wel-doing*, nor
giue ouer my heavenly race of
godlinesse, till I may say, *It is*
finished. Endue mee with *power*
from aboue, & gird about mee thy
whote

whole armour, that I may fight a good fight against the world, the flesh, and the diuell, and finish my course in the full discharge of my calling, and keepe the faith to the end; and in the end receiue that incorruptible crowne of g'orie which the righteous Iudge will giue to al that loue his second coming. And behold he cometh with the Clouds, and all eyes shall see him, euen they that nayled him; & al kindreds of the earth shal mourne before him, yea, and Amen. So be it.

The close out of Scripture.

Thou art worthy, o Lord, to receiue glory, and honour, & power; for thou hast created all things, and for thy wills sake they are and haue beene created, Rev. 4. 11.

Worthy is the Lambe that was killed to receiue power, and riches, and wisdom, and strength, and honour, and glory, and prayse, Rev. 5. 12.

THE

THE
PRACTICE
of Extraordinarie
DEVOTION.

PART. 2. SVPPART. 2.

In the Religious observation

of Christiane

Feasts as namely
—our Lords

Birth.
Circumcision.
Epiphanie.
Re'urrection.
Ascension.
Sending downe the
—Holy Ghost.

Fasts,
namely,

Publicke
as
Private.

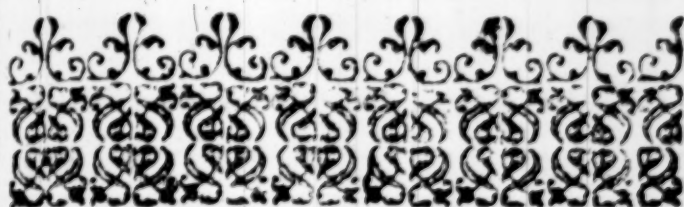
Ashwednesday.
Good Friday.

By *Daniel Featly*, Doctor in Divinity.



LONDON,

Printed by *Thomas Purfoot*, for *Nicholas Bourne*, and are to bee sold at his shop, at the South Entrance of the Royall Exchange. 1630.



TO
THE RIGHT
HONOURABLE
and Religious Lady,
the Countesse of
DENBIGH,

May it please your Honour.



OUR conference
with mee, about
my conference
with the Ie-
suites, and your
gracious acceptation of the rela-
tion and defence thereof, left
in mee such an impression of the
Character of your Noble and
Religious

(The Epistle

Religious disposition, that I euer since desired the aduantage of some good opportunity to testifie my dutifull respect to your Honour. The truth of God receiueth not onely support, but great Honour from the patronage and countenance of great Personages: and soe much glorieth in finding so strong a Champion, euen in the weaker sex. Albeit the Sun-beames are alwaies most bright in themselves, yet they neuer appeare so glorious to vs as when they fall vpon crysell glasse, or preiuous stones: In like sort Religion and vertue (the reines of diuine light in the soule) although they shine alwayes brightly in themselves, yet they neuer seeme so conspicuous and resplendant, as when they receiue some lustre from the
subject

Dedictory.

subject, when nobility of birth
and mind cencurre: when or-
naments of body and soule
meete: when eminency of grace
& eminency of conditions ioyne
in one, and respect mutually each
on the other. And verily if your
more then ordinary fauour and
respect to the Ministers of the
Gospell, and to my selfe in parti-
cular, had not made this my
voluntarie oblation, a neces-
sarie obligation to your Ladi-
ship; yet your constancy in the
truth, and loue to Sion and her
solemne and sacred assemblies,
might iustly challenge to your
Honour, the Dedication of this
part of my HAND-MAIDES
Taske, which is to furnish Chri-
stian Fasts and Feasts with pro-
per MEDITATIONS, HYMNES
and PRAYERS, As our body
lives to the soule, by which it
liueth

The Epistle

lineth ; so our soule shall liue to God by whom it liueth. And no otherwise is the life of the body preserued by heate and moysture, then the life of the soule is maintayned and kept by the heate of diuine loue, and radicall moysture of teares bedewing the heart root of a true penitent. To kindle the one and feede the other, I Dedicate and deuote the **DEVOTION** of this part of my **HAND-MAID** to your Honour. For the Feasts representing to your Religious thoughts what Christ hath done for you, will (through the blasts of Gods Spirit) inflame the heate of heauenly loue in you : and the Fasts admonishing you what Christ hath suffered for you, must needs yeeld abundant matter to supply the springs of godly sorrow. In Hea-

uen

Dedicatory.

uen ioy taketh vp all times and parts ; in hell sorrow ; on earth they diuide. In heauen there is ioy without sorrow ; in hell, sorrow without ioy ; on earth sorrow and ioy act their parts ; fasts and feasts haue their courses ; mirth and mourning there turnes ; and at euery turne my HAND-MAID is readie to attend you, either with sackcloth for the one, or the wedding garment for the other. S. Bernard taking his ground from those words of the Prophet Ioel, Rent your hearts, &c. and returne to the Lord with your whole heart ; thus pleasantly descanteth thereupon : * Wee cannot returne vnto thee Lord with our whole heart, unlesse it bee broken first with true contrition. There is no whole heart, but a rent heart ; no
found

Ioel 2. 13.

* Non est
ad deum
toto corde
redire, nisi
scisso corde

The Epistle

* Dolet, &
de dolore
gaudet.

sound heart, but a broken; and
S. Ierome according in the
same note, summeth up the
whole practise of a deuout soule
in her priuate carriage with God
in these words. * She sorroweth
after a godly manner, and re-
ioycesth for that sorrow. Godly
sorrow for sinne, and holy ioy
for that sorrow, is the whole
Deuout man. Madam, if my
Meditations vpon the fasting,
suffering, and death of our Sa-
uiour make you sad and sorrow-
full, remember out of Saint Ie-
rom that you ought to bee ioy-
full for such sorrow. If the pier-
cing Texts of holy Scripture in
the ADMONITIONS and
HYMNES appoynted for the
Christian fasts, diuide betwene
your soule and spirit, and bruse
if not breake your heart with an
holy sympathy, remember out of
S. Bernard

Dedictory.

S. Bernard, *that* There is no returning to GOD with a whole heart, but by breaking it. *And if you find in the whole Denotion of Fasts, matter of persiuensse and grieve; in the Christian Feasts, you shall haue store of oyle to make you a cheerful countenance, and reuiue your deaded thoughts. The heart of a man is in continuall motion; it alwaies either dilateth it selfe, or contracteth: and the hidden man of the heart in like manner hath his Systole and Diastole (as the Anatomists speakes:) his heart continually either enlargeth it selfe by ioy, or contracteth it selfe by sorrow. And no doubt, when God hee speakes our hearts for himselfe, bee especially expects and respects these motions thereof and affections produ-*
cing

SATURDAY Euenings

cing them. Hee will haue vs ioy in him, and sorrow and long after him. Ioy in his fauour, and sorrow in his displeasure. Ioy in his promise, and sorrow at his threats. Ioy in the Holy Ghost, and sorrow in our owne spirits. Feast to him in a thankfull profefcion of his gracious goodnesse, and fast to him in an humble confefcion of our sinfull wickednesse. Like the Heliotropium, turne alwaies to the Sunne; open when hee sheddeth abroad his beames, and shut when hee draweth them in: Inlarge our hearts with ioy at his gracious presence, and sorrowfully shut and contract them when hee is, or seemeth to bee absent from vs. Thus if our ioy bee the interpreter of our loue to him, and our sorrow of our desier of him; if
our

DEVOTION.

our ioy bee holy, and our sorrow
godly; if our feasts bee feasts of
Devotion, and our fasts bee
fasts of contrition, our graci-
ous Redeemer will vouchsafe to
bee present at both: hee will
feast and fast with vs. At our
fasts hee will weepe for our spiri-
tuall, as he did for Lazarus his
corporall death. At our feasts hee
will turne our water into wine,
and rauish our soules with hea-
uenly melody. Our feasts shall
bee as temperate and holy as
fasts, and our fasts as comforta-
ble as feasts. A good consci-
ence shall bee vnto vs a conti-
nuall feast here, and the Mar-
riage supper of the Lambe an
cuerlasting feast hereafter. To
both which feasts, God by his
Spirit, which biddeth you, bring
you for his sake, who by his fasts
and sorrowes on earth hath
purchased

The Epistle, &c.

*purchased for us everlasting
feasts and ioyes in heauen ; In
whom I rest,*

Your Honour's

to dispose of

DANIEL FEATLY.

Of Christian Feasts

Fasts are the splendour and outward dignity of our Religion, forcible witnesses of ancient truth, prouocations to the exercise of all piety, shadowes of our endlesse felicity in Heauen, on earth everlasting records & memorialls, wherein they which cannot be drawne to hearken vnto that we teach, may anely by looking vpon that wee doe in a manner reade whatsoener wee be-
lieue. Thus the renowned Author of Ecclesiasticall policie gilds ouer the Rubrickes of our Church Kalender. And it seemes strange to mee, that any religi-
ously

Hooker Ec-
clesiast. po-
litie lib. 5.
pag. 204.

ously deuouted persons should go about to deface, much more vtterly to expunge them out of all bookes of common-prayer and publike Deuotion. For Fasts on set dayes I lesse maruell, that many listen not to the Church-commands, because *uenter non habet aures*, *The bellie hath no eares*. But I see no reason why any should distast Feasts dedicated as well to Charitie as piety: which were thought so necessary to the seruice of God, and solace of men, so agreeable to police & Religion, so conuenient for the reuiuing of the soule, and refreshing of the body: that Religion in all ages hath rather beene glutted with superfluous Festiuals, then famished for want of necessary. Yet not onely the Anabaptists generally beyond the Seas, but some also among vs, otherwise of vntainted beliefe, who I perswade my selfe keepe many priuate Feasts in their conscience,

science, make scruple to obseru^e publike Feasts prescribed by the Church. *They hold it superstition, to place holinesse in times & seasons ; Indaisme, to keepe strictly set dayes, especially of Easter and Pentecost ; Popery, to honour Saints with Testiuals ; And will worship, to ordaine any thing in the seruice of G O D without precise warrant from the Word.*

I To wipe away the first aspersiō ; Holinesse is twofold, inward and inherent, outward and relatiue. Times and seasons haue no inherent holinesse in them no more then places ; yet certaine times and places are denominated holy by reason of holy actions done in or vpon them by God or man. God sanctifieth times and places, either by precept or by particular presence, or speciall worke. Man sanctifieth them, either by dedication of them to diuine seruice,

Exo. 3. 5.

Psal. 118.
24.

or by celebrating diuine Seruice in or on them. As Gods particular presence makes the place an holy Temple, so his speciall work on the day make the day a Feast. As *Moses* speaketh of a place by particular designation. *This place where thou standest, is Holie ground*, Gods presence made it so: In like manner *Dauid* of one day in the yeare, *This is the day which the Lord hath made, let vs reioyce and bee glad in it.* Gods extraordinarie worke leaues a kind of impression vppon time, as his presence doth vpon place; whereof man taking speciall notice expresseth his thankfulnessse to God for them both, by consecrating both vnto him; the one for the place, the other for the time of peculiar worship. To deny them therefore outward or relative Holinesse is prophannesse: as on the contrary, to ascribe vnto them inward or inherent Holinesse, is superstition: religious Deuotion

Deuotion holdeth the path of Gods Commandements, neither declining on the left hand to prophanesse, nor on the right to superstition.

2 Another blot cast vpon the Rubrickes, by the Enemies to Christian Festiuities, is an imputation of Iudaisme or Gentilisme reprooued by Saint Paul in his Epistie to the Romanes [*one man esteemeth one day aboue another, another esteemes euery day alike: let euery man bee fully perswaded in his owne mind*] To the Galathians, [*Yee obserue dayes and times, and moneths and yeares; I am afrayd of you, least I haue bestowed on you labour in vaine.*] To the Colossians, [*Let no man therefore iudge you in meat or in drink, or in respect of an Holy-day, or of the new Moones, or of the Sabbath daye.*]

Ro. 14. 5. 6.

Gal. 4. 10.

Col. 2. 16.

These Texts of Scripture haue bin heretofore seriously thought vpon by the Ancient Fathers,

* Tert. li. Ad
uersus Tych,
cap. 14. Si
omnem in to-
tum deuotio-
nem transporta-
re dicimus, &
mensura &
annorum e-
rafit Aposto-
lus, cur pas-
cha celebra-
mus an no
circule in
mense primo?
Cur quinquag-
inta exinde
diebus in om-
ni exultatio-
ne decuri-
mus?

* Ambros. Co-
ment. in Epi-
stol. ad Ga-
lat. Dies ob-
seruatur, qui
dicunt crati-
na proficien-
dum non est,
&c. hi colunt
menses qui
cursu Luna
persequitur,
dicunt, sep-
tima Luna
frumeta
esse non
deesse, &c.
Tempora sic
obseruant cum dicunt hodie uersum initium est, festiuitas est, post erat
Pascabalis sumus, &c.

and so interpreted by them, that they make strongly against the Iewish and Gentile Festiuities, but no way against the Christian. * Tertullian saith, Galatica-
mur plane, &c. Wee manifestly fall into the errours of the Galathians, if wee are obseruers of Iewish Ceremonies, and Legall solemnities, for these the Apostle forbiddeth, restraining the continuance of the old Testament, buried in Christ. For if wee are a new Creature in Christ, our solemnities also ought to bee new. Or if (as some will haue it) the Apostle absolutely raiseth out all deuotion of times and dayes, and moneths and yeares: Why doe we keepe Easter euery yeare in the first moneth? Why fifty dayes after doe we celebrate a Feast in all exultation? Saint * Ambrose conceiueth th' Apostle to bend his discourse against the superstiti-

on of the Gentiles. *They obserue dayes, who say, To morrow we must not take a iourney, or after to morrow no worke may bee begun. They obserue moneths who marke the age of the Moone, saying, The seauenth Moone a man must not build, the ninth hee must not hire a new seruant, for hee will be unluckey. They obserue times who say, To day is the beginning of the Spring, it is a Festiuitie, after to morrow are the feasts of Vulcan, &c. Saint Austin imagineth the Apostles reprehension to bee as it were a two edged sword, cutting off on the one side, the heathenish superstitions; and on the other side, the Iewish carnal rites and obseruations, abrogated by the comming of Christ. The error of the Gentiles is most notorious, whereby they obserue dayes, and moneths and yeares, noted by the Astrologers and Chaldeans for good and bad dayes: but peradventure, saith hee, wee neede not*

*S. August
Comment.
in Epist. an
Galat.*

understand this place of the error of the Gentiles, but of them against whom hee disputes, to wit, the Iewes. For the Iewes also scrupulously keepe dayes and moneths, and yeares and times, in the carnall obseruation of the Sabbath, and new Moone, and the seauenth yeare: which because they were shadowes of future things; now, Christ being come, are superfluous and superstitious. In summe we answer, first, that the Apostle forbids the Iewish and Heathenish Feasts, but not the Christian. To keepe any Feasts dedicated to a false god, is Idolatry. To keepe any of those Feasts which were sometimes appointed by God himselfe, and dedicated to his honour, yet with a reference to the comming of the Messias, as figures and shadowes thereof. To obserue any such Feast now in the time of the Gospel is superstitious. For the body being come, the shadowes ought

ought to vanish. As wee are forbidden to keepe the solemnities of the old Law, so also to celebrate the Sacraments thereof; *the Priesthood being changed, the Law is also changed.* Yet may we, and ought wee to celebrate the Sacraments of the new Law; and why not also the Christian Festivities, dedicated to the memory of the chiefe actions and passions of our Saviour, *that in future times they might not be forgotten?* Nor so great benefits of GOD conferred vpon his Church by them, slip out of our minds? Saint Peter and Saint Iohn, and their Disciples kept Easter differently, the one on the precise fourteenth day of the Moore, the other alwaies on the Lords Day: yet both kept the Feast: which certainly they would not haue done, if Christian Religion or libertie could not consist with the obseruation of Christian Feasts.

Heb. 7. 12.

Aug. de Ciuit Dei. l. 10. c. 4. Ne volumine temporum ingrata obrepāt obliuio. Eibeneficiorum eius, solemnitationibus, festis & diebus statutis aicamus Sacramusque memoriam.
Hierom. Catalog. error. Abust.

2 We answer, that the blessed Apostle in the Texts aboue alledged, forbiddeth Christians to make scruple of conscience themselves, or vncharitably to censure any other in regard of the keeping or not keeping dayes. Herein they may vse their Christian liberty, so it bee without scandall to their weake brethren, and offence to the Church wherein they liue: whose laudable custome, and iustifiable constitutions in things of this nature especially, ought to be kept and obeyed.

3 It is absolutely vnlawfull, and by the Apostle prohibited to celebrate any festiuity, either after the manner of the Gentiles by prophane sports, and plaies, or after the Iewish manner by legal Sacrifices and Ceremonies.

Our Church neither obserueth any Iewish or Heathenish Feast, nor any Christian Feast, after a Iewish or Heathenish manner,
nor

nor vpon any such ground, as either the one or the other pretendeth. Howsoever we retaine the names of Passeouer, and Pentecost, yet our Passeouer & Pentecost haue no more affinity with the Iewish Passeouer, and Pentecost, then *Simon Peter* had with *Simon Magus*, or *Philip* the Apostle, with *Philip* King of *Macedon*, as euery Catechized child knoweth among vs, and the booke of Common Prayer, in the Epistle, Gospell, Psalme, and Collects appoynted for those Feasts, sufficiently declared to any that hath an eye to reade, or an care to heare.

A third exception, and that a Capitall one, if true, is, that our Feasts fauour of Romish superstition, whereof they are a gaudy Reliq; This exceptiō, if it might bee with some colour and shew taken against other Festiualls, yet surely it no way lyeth against our Lords Feasts; whose glorious

ous worke in the redemption of mankinde cannot bee too highly extolled, too often remembered, too thankfully acknowledged, too religiously celebrated. And at these high Feasts, only dedicated to the honour of our Redeemer, and euerlasting memory of the chiefe Mysteries of our Faith my Hand-Maid attends on her Mistresse at her Deuotion. Other Feasts shee keepeth also but in a different manner: On these that take their name from some principall action or Passion of our Saviour, all the Deuotion is done to him whose name the Feast beareth, but on the other which are called by the name of some Saint, Martyr, Euangelist, or Apostle (I except not the blessed Virgin, and the Archangels daies) no religious deuotion or worship is performed to the creature, whose name the day carrieth, but to their and our Lord; whose speciall benefits de-
rined

riued to his Church by those golden conduits of his bountie and grace, are vpon such anniuersarie solemnities recounted, and their memory refreshed. In the Virgin Maries day, wee honour Christ whom shee bare; in Saint *Iohn Baptists* day, wee honour Christ whose forerunner he was; in the Martyrs dayes, we honour Christ whose Martyrs they were; in the Apostles dayes, wee honour Christ whose eye witnesses they were; in the Euangelists dayes, wee honour Christ whose Cronicles they were: what Saint *Augustine* long agoe answered for the practice of the Church, in celebrating the dayes wherein the Martyrs receiued their red garland, against the cauill of the Gentiles, wee may truly reply to those who quarrell with our Church, for bidding and keeping holy dayes for Saint or Angell. *Wee erect no Altar, we dedicate no Temple,*
wee

Aug. 22. de
ciu. dei c. 10
Non erigi-
mus altaria
in quibus
sacrificamus
Martyri-
bus sed, &c.

wee hallow no Feasts to Martyr.
(Saints or Angel) *sed uni Deo & Martyrum & nostro*, but to God alone their God, and ours. At whose service and Sacrifice the Martyrs, as men of G O D that haue overcome the world by their Faith (*Suo loco, & ordine nominantur*, non tamen à sacerdote inuocantur) are in their place and order honorably mentioned, but not religiously inuocated, or called upon. On such daies we sanctifie God, we Deify not Saints: wee blesse God for them, we worship not them for Gods. In this part of the Deuotion of the Romane Church, the renowned Authors of the reformation in England, carefully applyed their pruning knife, cutting off all superfluous festiuities, either of supposed Saints, who were no men or of men who were no Saints, or of true Saints, where they found no ground for any such Feast, as the Romanists dedicate vnto them.

Saint

Saint Christopher, Longinus, with the seauen sleepers may seeke for a Feast in *Vtopia extra anni solisque vias*. There is no reason they should haue a day in the Kalender, who neuer saw day in this world. Muchlesse that George the Arrian, or Becket the Traitor should haue an holy day kept for them, who were farre from holy themselues. The blessed Virgin was a Saint inferiour to none but her Sonne, and her Annuntiation, and Purification wee celebrate euery year, because we find euidence in Scripture of both: but for her immaculate conception in the wombe of her mother, and corporall assumption into heauen, *quia non legimus non credimus*, we Keepe no such Feasts, because wee reade no such thing in holy Scriptures of her.

By this which hath beene deliuered the aspersiō of Iudaisme and Popery is wiped away (may some object) but not of volunta-

ry superstition, and wil-worship. For what warrant haue wee in Scripture for annuall Festiuities, what president in the pure and first Ages of the Church?

I will produce both, and adde vnto them the consent of other reformed Churches with ours in this point, touching Christian Feasts.

I. God in the old Law beside the Sabbath, appoynted yearely and monethly solemnities. It is true, the ordinance in particular was Ceremoniall, but the ground in generall was morall, to imprint the more deeply his benefits in their mindes, to assemble the people for the hearing the Law, to testifie their ioy, and delight in his seruice. And may not wee build Christian Feasts vpon the like grounds? If the Synagogue might ordayne yearely Feasts without speciall warrant or order from God, in memorie of temporall blessings and deliverances

uerances of that nation onely, as shee did the Feast of *Purim*, or of *Lots*, and of the dedication: May not the Church appoynt the like, to eternize the memorie of spirituall blessings and eternall deliverances, not of one Nation onely, but the whole company of Gods Elect?

Neither want we president for it, in the purest and best times before Religion was ouergrowne with superstition (as it fell out in the latter Ages.) For the Apostles themselves kept Easter day, though with some difference as I noted before, and the whole world (so farre as it was Christian, as S. *Austin* testifieth) kept time out of mind, the other Feasts consecrated to our Lord and the holy Ghost.

Hest 9.
Maca. 2. 4.
mentioned
Iohn 10. 22

Aug. Epist.
118. ad lan
Illa que nō
scripta, sed
tradita cu-
stodimus
toto terra-
rum orbe,
observatur,

datur intelligi, vel ab ipsis Apostolis, vel plenarijs Concilijs, quorum est in Ecclesiā saluberima auctoritas, Cōmendata, atque statuta retineri: sicut quod Domini Passio, Resurrectio, & Ascensio, in cælum, & aduentus de cælo Sp. S. anniverfariā solennitate celebrantur.

Thofe

Those things which are not written, but kept by tradition, and that through the whole world; we are to conceive either that the Apostles themselves or generall Councils, (the authority whereof is most wholsome in the Church) appointed and commended them unto us, as namely the yearely celebration of the Passion, Resurrection, and Ascension day of our Lord, and the comming downe of the holy Ghost. Hereby it appeareth, that the Church of England in her rubricks wrote after the copy set by the antient Primitive Church, and other reformed Churches, concure either in practice or in iudgement, or in both with her in this part of her publique exercise of Religion. The Augustane, Bohemian, and Heluetian Confessions perfectly accord with the Sanctions of our Church.

Wee keepe the Lords dayes holy, and those chiefe Festivalls which

*Confessio
Bohemica. c.
16.
Seruamus
Dominicos
festos dies
illosque
eximiarum
feriarum
dies, qui
consecrati
sunt cele-
brationi
operum
Christi, Na-
tuitati,*

which are consecrated to the commemoration of Christs workes; his Natiuity, Passion, Resurrection, &c. As also those which are consecrated to the memorie of Saints, as of the Virgin Mary, the Apostles, and other Saints, especially those of whom mention is made in holy writ. All these things are done of vs by the authority of Gods Words, and in Worship to God, and for his glory.

Cruciati-
bus, Resur-
rectioni, &c
Itemq, me-
morie San-
ctorum ho-
minum et
Virginii
Marie, A-
postolorum,
aliorumque
sanctorum,
&c. Et be-
quidem
propter ver-

bum Dei, & cultus diuini causâ, propterque gloriam Dei à nobis fiant.

Wee teach that wee ought not to condemne those traditions which appoynt nothing contrary to Gods

Augustin.
Confessio.
artic. 4. Do-
cemus non

esse damnandas traditiones, quæ nihil præcipiunt contra mandata Dei, & habent finem politicum, videlicet, quæ ad hoc conditæ sunt, ut ordine res in Ecclesiâ gerantur, Cuiusmodi sunt traditiones de ferijs, natali, paschate, & reliquis & huius generis veteres ritus libenter retinemus in nostris Ecclesijs. Et tamen admittetur populus, ut sciat quid de talibus moribus sentiendum sit, videlicet, quod non mereantur remissionem peccatorum, quod non sint Iustitiâ Christiana, nec cultus necessarij ad Iustitiâ Christianam, &c.

commen-

commandements, and have a civill use or end, to wit, for good order in the Church. Such are the traditions concerning holy dayies; Christs Birth day, Easter, and the rest: and these ancient customes we willingly retaine in our Church: yet the people are given to understand concerning these customes and rites, that they merit not remission of finnes, that they are not Christians righteousnessse, nor necessary and essentiall parts of Gods worship, but things indifferent, which without scandall may be omitted.

If the Churches according to their Christian liberty, doe or shall religiously celebrate the memory of our Lords Natiuity, Circumcision, Passion, Resurrection, Ascension into heauen, and sending of the holy Ghost upon his Disciples, we very well approue of it.

Heluetica
Confessio
posterior. c.
24.

Si Ecclesia
pro Chri-
stiana liber-
tate, memo-
riam doni-
nice nati-

uitatis, Circumcisionis, Passionis, & Resurrectionis, Ascensionis item in Caelum, & Missionis sancti spiritus in Discipulos religiose celebrent maximopere probamus.

PART



PART 2. SUPPART I.

The Festivalls Devotion.

The Feast of the Birth of our Lord
JESVS CHRIST.

The ground of this Feast { Prophecies in the old Testament. { Of the Incarnation of the Sonne of God.
Histories in the New

PÀRALELL.

Prophecies.

Historic.

The Seede of
the woman shall
breake the Ser-
pents head, *Gen.*
3. 15.

He tooke not on him
the nature of An-
gels, but hee tooke
the *seed* of *Abra-*
ham, Heb. 2. 16.
In the fulnesse of
time God sent his
Sonne *made of a wo-*
man, Gal. 4. 4.

The

PARALEL.

Prophecie.

The Scepter shall not depart from Iudath, nor a lawgiver from between his feet, untill SHILOH come, Gen. 49. 10. Christ is called Shiloh from an Hebrew word, signifying to send, or to save, or secundum to intimate Christs virgin birth quasi filium secundum.

The Lord himselfe shall give you a signe. Behold a Virgin shall conceive, & beare a sonne, and shall call his name Immanuel. Isa. 7. 14.

History.

When IESVS was borne in Bethlem of Iudea, in the daies of Herod the King, King Herod, who reigned when Christ was borne, was a stranger, and so the Scepter was then destroyed from Iuda, Mat. 2. 1.

Joseph being raised from sleepe, did as the Angell of the Lord had bidden him, and tooke unto him his wife, Mat. 1. 24.

But knew her not till shee had brought forth her first begotten Sonne, and he called his name Iesus, ver. 25.

Prophecie.

PARALELL.

Propheci.

Historie.

For unto vs a
child is borne,
unto vs a son
is giuen, Ma. 9. 6.

The Angell said, un-
to you is borne this
day in the City of
David, a Saviour,
which is Christ the
Lord, Luke. 2. 11.

But thou Beth-
lem EPHRATA
though thou bee
little among the
thousands of Ju-
da, yet out of thee
shall hee come
forth to mee, that
is to bee Ruler in
Israel, whose go-
ings forth haue
bin from old and
from euerlasting.
Mich. 5. 2.

When Iesus was
borne in Bethlem,
&c. Mat. 2. 1.
Ioseph went to the
city of David called
Bethlem, Luk. 2. 4.
And the daies were
accomplished that
she should be deli-
uered, ver. 6.
And shee brought
forth her first borne
sonne, ver. 7.

For thine instruction meditate on Christs Birth.

For thy comfort apply the benefits to thy selfe.

For thy correction examine thy new birth

Thine obedience by the Exhortation.

Thy thankesfullnesse by the Hymne.

Thy Zeale and Devotion by the prayer
ensuing.

And

AN EXHORTATION TO
STRIVE AND PRAY FOR
the state of grace and *rege-*
neration.

THE ANALYSIS.

- 1 Entrance into } Grace.
the Kingdome of } Glory.
- 2 Knowledge.
- 3 Liberty from } Corruption.
 } Raigning sinne.
- 4 Adoption, and the title of the
Sonnes of God.
- 5 The prehemineney of the first
borne.
- 6 The spirit of *supplication*, and
accesse to G O D with confi-
dence.
- 7 The guidance of the spirit.
- 8 An incorruptible inheritance.

Wee must
desire and
pray that
we may bee
regenerated
and borne
anew, be-
cause by it
we obtaine,

THE

THE TEXT.

EXcept a man bee *borne againe*,
hee cannot enter into the
Kingdome of God, Ioh. 3. 3.

By regene-
ration we
obtaine.

Except a man be borne of wa-
ter and the spirit hee cannot en-
ter into the Kingdome of God,
verse 5.

1 Entrance
into the
kingdome
of God.

Ye were darkenesse, but now
yee are light in the Lord, Ephes-
5. 9.

2 Knowledg

The creature shall be deliuered
from the *bondage of corruption*,
into the glorious *liberty* of the
Sonnes of God, Rom. 8. 21.

3 Liberty
from cor-
ruption.

Whosoever is borne of God,
*sinne*th not, for his feeder remai-
neth in him, *neither* can he sinne,
because hee is borne of God,
1. Iohn 3. 9.

From reig-
ning sinnes.

Sinne shall *not* haue dominion
ouer you, for yee are not vnder
the Law, but vnder grace, Rom.
6. 14.

Adoption.

As many as receiued him, to them hee gaue power to bee the *Sonnes* of God, euen to them that beleue on his name, Iohn 1.12.

Which are *borne* not of bloud, nor of the will of the flesh, nor of the will of man, but of God, ver. 13.

That he might redeeme them that are vnder the Law, and that we might receiue the *adoption* of sons, Gal. 4.5.

But yee are come to Mount Sion, and to the City of the liuing God, Heb. 12.22.

5 The pre-
heminencie
of the first
borne.

And the generall Assembly and Church of the *first-borne*, ver. 23.

Of his owne will begat hee vs with the word of truth, that wee should be the *first fruits* of his creatures, Iam. 1.18.

6 Spirit of
supplication

Wee haue receiued the Spirit of Adoption, whereby wee cry *Abba Father*, Rom. 8.15.

7 Euidence
of the spirit.

As many as are led by the spi-
rit

rit of God, they are the sonnes of God, Rom. 8. 14.

Blessed bee God the Father of our Lord *Iesus Christ*, which according to his abundant mercy hath begotten vs againe vnto a *linely hope*, 1. Pet. 1. 3.

To an *inheritance incorruptible, and undefiled*, and that *fadeth not away*, and *reserued in heauen for you*, ver. 4.

The same spirit testifieth to our spirits, that we are the *children of God*, Rom. 8. 16.

If we be children, then heires, euen the *heires of God*, and *co-heires annexed with Christ*, verse 17.

8 An incorruptible inheritance.

A Hymne for the Natiuity of
our Lord, consisting of
four parts.

1. God the Father's.
2. Christ's.
3. The Prophets.
4. The Churches.

Glory bee to God on High, in
earth peace, good will
to men.

The Pro-
phet spea-
keth in his
own person.

THe Lord euen the most migh-
ty God hath spoken, and
called the world from the rising up
of the Sunne to the going downe
thereof, Psalme 50. 1.

Out of Sion hath God appea-
red in perfect beauty, ver. 2.

Saluation is nigh them that
feare him, that glory may dwell
on the earth, Psal. 85. 9.

Mercy and truth are met toge-
ther; righteousnes and peace haue
kissed each other, ver. 10.

Truth

Truth shall flourish on the earth, and righteousness hath looked downe from heauen, verse 11.

Thou art fairer then the children of men, full of grace are thy lippes, because God hath blessed thee for ever, Psal. 45. 3.

Thou hast loved righteousness and hated iniquity; wherefore God, even thy God hath annointed thee with the oyle of gladnesse above thy fellowes, ver. 8.

O Lord my God, great are thy wondrous workes which thou hast done, like as bee also thy thoughts, which are to vs ward, yet there is no man that ordereth them vnto thee, Psal. 40. 6.

If I would declare or speake of them, they should be more in number then I am able to expresse, ver. 7.

2 In the person of Christ.

Sacrifice and meate offerings thou wouldest not haue, but mine eares hast thou opened, verse 8.

Burnt offerings and sacrifice
for sinne hast thou not required,
then sayd I, Loe I come, ver. 9.

In the volume of thy booke, it
is written of me that I should ful-
fill thy will, O my God, I am con-
tent to doe it, yea, thy Law is in my
heart, ver. 10.

I haue declared thy righteous-
nesse in the great congregation;
Loe, I will not refraine my lips, O
Lord, and that thou knowest, verse
11.

I haue not hid thy righteous-
nesse within my heart; my talking
hath beene of thy truth and of thy
saluation, ver. 12.

I will preach the Law wherof
the Lord hath sayd vnto me, Thou
art my Sonne, this day haue I be-
gotten thee, Psal. 2. 7.

3 In the per-
son of God
the Father.

He shall call mee, Thou art my
Father, my God, and my strong
saluation, Psal. 8. 9.

And I will make him my first
borne higher then the Kings of the
earth, ver. 28.

Shew

Shew vs thy mercy, O Lord, and grant vs thy saluation, Psal. 85. 7.

4 Of the Church.

Lord saue vs now ! Lord send vs now prosperity, Psal. 118. 25.

Through thy tender mercy, whereby this day spring from on high hath visited vs, Luk. 1. 18.

To giue light to them that sit in darknes, & in the shadow of death, and to guide our feet into the way of peace, Cant. Zach. Luk. 1. 19.

The Prayer.

GRATIOUS Lord Iesus Christ
the Sonne of God and Sa-
uiour of man, the ioy of
Angels and dread of diuels, the
Iewish *Messiah*, the Gentiles
starre, the hope of the liuing and
resurrectiō of the dead, the way to
all that come vnto thee, the truth
to all them that know thee, and
the life to all them that beleue in
thee : Make good althy glorious
and gracious titles to mee, Lord
protect mee, *Iesu* saue me, *Christ*
my *annoynted King* rule mee, my

annoynted Priest sanctifie mee, my
annoynted Prophet reueale vnto
me the secrets of thy Kingdome.
O Christ whose name is an oynt-
ment powred out, annoynt me with
the oyle of gladnesse, this day a-
boue others. This is the day which
the Lord hath made, I will reioyce
and be glad in it; nay I dare take
the note higher, This is the day
in which the Lord was made,
I will exalt and triumph in it.
Thou which madest all dayes,
wert this day made of a wo-
man, and made vnder the Law.
From all eternitie it was neuer
heard, that eternitie entered into
the Kalender of time, supream
Maiesty descended into the
wombe; immensity was com-
prehended; infinity bounded;
ubiquity inclosed, and the Deity
incarnated: Yet this day it was
seene; for this day the World
became flesh; GOD became
man, and to effect this wonder-
full Mystery, a Virgin became
a Mo-

a Mother. *One deepe calleth vpon another*; one miracle begeth another: The Sun bringeth forth all other daies, but this day brought thee forth, the *Sunne of righteousness*; If wee set our voices, and instruments, and heart-strings to the highest straine of ioy at the birth of great Kings and Princes; What ought I to do this day, on which thou the *King of heauen* wast borne vpon the earth? At the marriage of great personages men giue full scope to all manner of expressions of carnall ioy, euen oftentimes to the verie surfeit of the senses with pleasure: how then should I bee rauished with spirituall ioy at this time when heauen and earth, the diuine nature and humane were married? The contract was in heauen *before all times*, but the marriage was this day consummated in the vndefiled bedde of the Virgin. Lord

who this day *camest* downe to mee, draw mee vp to thee, and giue mee acceſſe with more confidence and boldneſſe; for now thou art become *my brother* and ally by bloud. The rayes of thy diuine Maieſty will not dazle the eyes of my ſoule, they being now *vailed* with thy *fleſh*. This day thou diddeſt vnite thy ſelfe to mee naturally and ſubſtancially, and becameſt truly *fleſh of my fleſh, and bone of my bone*. Vnite mee to thee this day ſpiritually, and make mee a true *member of thy myſticall body*, that I may be *fleſh of thy fleſh, and bone of thy bone*. Lord thou diddeſt this day participate of my humane nature, make mee this day participate by grace of thy diuine, as farre as I am capable thereof; and impart and communicate vnto me the merit of all thy actions, and benefit of all thy ſufferings in this thy nature. O *my Lord and my God*, who by aſſuming

ming flesh vnto thy diuine person, hast sanctified it, and *highly aduanced it farre aboue all creatures*, keepe mee from defiling my flesh with sinfull pollutions; or abasing or inthralling it to Sathan. O *Sonne of G O D*, who by this incarnate nature, becamest the *Sonne of Man*, make mee the sinfull Sonne of Man by grace and *Adoption*, to become the *Sonne of G O D*. And as thou this day according to the words of thine Angell wert borne to mee, bee borne also in mee, that from henceforth I live not, but thou in mee. Let thy spirit quicken me, thy flesh nourish mee, thy wisdom guide me, thy grace sanctifie mee, and thy Word instruct mee. Let the *holy Ghost*, of whom thou wast conceived, beget thee in mee, by the immortall *seede of thy word*. Let my faith conceiue thee, my profession bring thee forth, my loue embrace thee, and

and *Devotion* entertaine and
continually keepe thee with
mee till thy second com-
ming. So come vnto
mee Lord Iesus,
come quickly.

The

THE
Feast of our Lords Circumcision:
 OR,
 New-yeares dayes Deuotion.

The ground of these Feasts; are { The type thereof in the old Testament. }
 { The accomplishment in the new }
 { }

PARALELL.

The Type.

And Abraham
 circumcised Isaake
 when hee was eight
 dayes old, as God
 commanded him,
 Gen. 21. 4.

The accomplishment.

{ And when the eight
 dayes were accom-
 plished that they
 should circumcise
 the child; his name
 was then called
 Iesus, Luke 2. 21.

{ 1 For thine instruction vpon the circum-
 cision of thy Saviour.

2 For thy comfort, apply to thy selfe
 the benefits.

Meditate & de-
 uout Christian.

{ 3 For thy correcti-
 on examine the
 circumcision of
 thy heart, and
 quicken thine

{ 1 Obedience by the
 exhortation.

{ 2 Thankesfulnesse by
 the hymne.

{ 3 Zeale and dewo-
 tion by the prayer.

THE

THE ADMONITION FOR
New-yeares day.

THE ANALYSIS.

we ought
to desire,
it true, &
pray for
the cir-
cumcisi-
ON of the
heart.

1 In respect of
GOD who

2 In re-
spect of
mans heart
which nee-
deth it,

Desireth it. ^a
Commandeth
it. ^b

Loueth it. ^c
Obserueth it. ^d
Praiseth it. ^e
Rewardeth it. ^f
Brandeth the
contrary. ^g

1 Because it is most
corrupt and im-
pure.
2 Because it is most
deceitfull.

THE

THE TEXT.

^a **M**Y Sonne giue mee thy heart, Pro. 23. 26.

God desireth the Circumcision of the heart Commandeth it.

^b Circumcise the fore-kin of your hearts, Deut. 10. 16.

O Ierusalem cleanse thy heart, Ier. 4. 4.

^c Cleanse your hearts yee sinners, Iam. 4. 8.

Behold thou lovest truth in the inward parts, Psal. 51. 6.

Loueth.

^d God seeth not as man seeth, for man looketh vpon the outward appearance; but God seeth the heart, 1. Sam. 16. 7.

Obserueth.

^e The circumcision is of the heart in the Spirit, not in the letter, whose Praise is not of man but of God, Rom. 2. 29.

Praiseth.

In whom yee are circumcised with circumcision made without hands, by putting off the sinfull body of the flesh through the circumcision of Christ, Col. 2. 11.

Be-

Beware of the *concision*: For wee are the *cirtumcision* which worship God in the spirit, and reioyce in *Christ Iesus* and haue no confidence in the flesh, Philip.

3. 3.

Rewardeth

¶ The good *Lord* bee mercifull to him that prepareth his whole heart to seeke the *Lord* his God, 1. Cor. 30. 19.

He will doe good to such as be good and true of heart, Psalme 125. 4.

There is sprung vp a light for the righteous, and ioyfull gladnesse to such as bee true hearted Psal. 99. 12.

§ The eyes of the *Lord* behold the earth, to shew himselfe strong with them that are of a perfect heart towards him, 1 Chron. 16. 9.

Yee of *uncircumcised* eares and hearts, haue alwaies resisted the holy Ghost, Act. 7. 51.

Brandeth
the contra-
rie.

The peruerse in heart are an abominatiō to the Lord, Pro. 11. 20

All

All the immaginations of mans heart are *onely euill continually*, Gen. 6.5.

The heart of man is *deceitfull aboue all things*, Ier. 17.9.

*The Psalme for New-yeares
day*

O Sing vnto the Lord a new song; sing vnto the Lord all the whole earth, Psalme 96.

1.

Sing vnto the *Lord* and praise his name: bee telling of his saluation *from day to day*, ver. 2.

The *heauens* declare the glory of *God*; and the firmament sheweth his handy worke, Psal. 19.1.

One day telleth *another*, and *one night* certifieth another, ver. 2.

There is neither speech nor language, but their voyce is heard among them, ver. 3.

Their sound is gone out into
all

all lands, and their words vnto the end of the world, v. 4.

In them hath hee set a *Tabernacle for the Sunne*, which cometh forth as a Bridegroom out of the Chamber, and reioyceth as a Gyant to runne his course, ver. 5.

He appoynteth the Moone for certaine seasons ; and the Sunne knoweth his going downe, Psal. 104. 19.

O *Lord*, how manifold are thy workes ? in wisdom hast thou made them all ; the earth is full of thy riches, ver. 25.

So is the great and wide sea also, wherein are things creeping innumerable both small & great beasts, ver. 25.

These waite all vpon thee, that thou hast giuen them their meate in due season, 27.

Thou hidest thy face, they are troubled, thou takest away their breath, they dye, ver. 29.

When thou lettest thy breath
goe

goe forth, they are made ; and thou shalt renew the face of the earth, ver. 30.

The glorious Maiefty of the Lord shall endure for euer : the Lord shall reioyce in his workes, ver. 31.

Thou crownest the earth with thy goodnesse ; and thy clouds drop fatnesse, Psal. 65. 12.

They shall drop vpon the dwellings of the wildernesse ; and the little hills shall reioyce on e-very side, ver. 13.

The flockes also shall be full of sheepe ; the vallies also shall stand so thicke with Corne that they shall laugh and sing, ver. 14.

The day is thine, and the night is thine : thou hast prepared the light of the Sunne, Psal. 74. 17.

Thou hast set all the borders of the earth ; thou hast made summer and winter, ver. 18.

The

The Prayer for New-yeares day.

MOst tender and compas-
sionate Lord, now first
knowne by thy name Je-
su, who being the true vine
which yeeldeest the vine that
gladdeth the heart, wast pruned
this day with the sharpe knife of
circumcision, & bleddest for me;
haue pittie and compassion on
mee, who with weeping eyes &
a bleeding heart come vnto thee,
beseeching thee that those drops
of blood which fell from thee
this day may satisfie for the sin of
my birth, and the whole streame
that ranne from all the parts of
thy body in the Garden, and on
the Crosse may expiate all my
numberlesse actuall sinnes; whe-
ther they bee sins of lighter tin-
cture, or of a Scarlet dye: Sinnes
like beames, or sinnes like moates:
Sinnes conceiued in the heart
onely, or sinnes brought forth
into

into act: *Sinnes* in my *beliefe*, or
sinnes in my *life*: *Sins* once com-
mitted, or often repeated: *Sinnes*
before or after my calling: *Sins*
of impiety against thee, or *sins* of
iniquity against my neighbour,
or *sins* of impurity against mine
owne flesh: for of all these I
haue a great load. *They are more*
in number then the haire of my
head, they are a burden too heavy
for me to beare. They lye vpon my
conscience like so many Tallents
of lead, and would presse mee
drowne to hell, did not thy mercy
take hold of the hand of my faith
to support me in hope euen aboue
hope. How should I hope, if I
thinke vpon thy *greatnesse*?
How should I not hope, if I
thinke vpon thy *goodnesse*? How
should I hope, if I *weigh my sins*?
How should I not hope, if I
weigh thy *merits*? How should
I hope, if I *consider* my actions?
How should I not hope, if I *con-*
sider thy *passions*? How should I
hope

hope, if I *number my transgressions* ? How should I not hope, if I number thy blessings and fauours towards me ? How should I hope, if I remember how oft I haue refused grace after it hath bin offered vnto mee ? how can I but hope, if I remember how oft grace hath beene offered mee after I refused it ? And still hope I will, as long as thou retaynest thy name *Iesu*, which this day thou receiuedst when thou offeredst thy first fruits of thy bloud for my sinne, without which thou couldest not haue been my *Iesus* : For so fowle and festered were my sores, that nothing could heale them but a *bloudy knife*. But why should this bloudy instrument be applyed to thy purest, tenderest, *immaculate* flesh made all of Virgins bloud ? There was no *superfluity* to be pared off in thee ; nor rake bloud to be let out. The superfluous skinne was on me, yet the *knife*

is on the: The festered sores
were in my body, yet the Launce
is in thy flesh. Thou hast the
paine, I the ease; thou the smart,
I the cure. O wonderfull cure! O
more wonderfull loue! *Out of the
mouth of babes and sucklings*
as thou hast ordained, so maist
thou iustly challenge praise, who
in thy infancy madest such an as-
say of my redemption and tender-
ed the earnest of thy blood for
me. Not nine dayes old thou
sheddest drops of blood for me,
farre more precious then so ma-
ny drops of the richest balsomom
to cure my wounds. *Let all flesh
praise thee who healedst it by thy
wounds.* Eternall thanks be gi-
uen to thee for thy *circumcision*,
wherby thou hast abolished
circumcision it selfe, & prouide
me an easier remedy of *originall
sin*, the sacred lauer of *regenerati-
on*. Water now serueth instead of
blood, and a gentle rubbing of
the flesh for cutting and woun-
ding

ding it. By the *circumcision* of thy flesh thou hast also merited for mee the *fulfilling* of thy fathers promise and condition of his couenant to *circumcise the foreskin of our hearts*. By this thy *razor* thou hast fitted the tables of my heart : now write thy lawes and loue in them : By receiuing this *seale* of the couenant in thy flesh thou hast *sealed* to me thy care of mee in thy *no-nage*. First, O Lord, I am euerlastingly to prayse thee for *taking* my *flesh* *upon thee* ; and next for leaving part of it with mee as a *pledge of thy loue*, thou bearest to me *from thy mothers wombe*. In thy infancy thou *bleddest* for me; in thy twelfth yeare, thou *arguedst* for me, in thy youth thou *obeyedst* for me, & in thy ripe & perfect age thou *sufferedst* and *dyledst* for me. To thee therefore as it is my bounden duty, I offer the *buddes* of my child-hood, the *blossoms* of my youth, and the *fruits*

fruits of my age. As thou betimes didst set to the worke of my redemption, and on those termes acceptedst the name Iesus: so let me betimes ~~give~~ my name to thee, and euer into thy seruice: Let me beare thy yoke euen from my youth. Lord, who this day wert circumcised in the flesh, circumcise me in the heart, that I may in purity, sincerity, and vprightnesse of heart walke before thee all the dayes of my life. Neither circumcise my heart only, but my eares, eyes, hands, head, and feete, that no superfluity of maliciousnes, nor impurity remaine in me.

Now thou hast renewed the face of the earth, renew this day and repaire thy decayed Image in mee. Thou hast begun a new yeare, begin in me a new reformation. Make mee I beseech thee a ~~cleane~~ heart, and ~~renew~~ a right Spirit within mee. The yeare like the Serpent hath cast off his olde skinne, and put on a new; let me

also cast off my old man, and put
on the new man: and from this
day to my old age & death walke
in newnesse of life, that I may bee
a fit guest to be admitted into the
new Heauen, where dwelleth
righteousnesse, and to be entertain-
ed at thy Table, and drinke new
wine with thee in thy hea-
uenly Kingdome for
euermore, A-
men.

THE

THE
FEAST OF EPIPHANIE,
OR,
TWELFE-DAYE'S
DEVOTION.

The ground of this feast } *Prophecy* in } Testament of
 the old } our *Lord's* ma-
 History in } nifestation to
 the new } the Gentiles.

PARALELL.

*Prophecy.**History.*

There shall come
a starre out of Ia-
cob, & a Scepter
shall rise out of
Israel, Num. 24.
17.

Lo the *starre* which
they saw in the East
went before them,
till it came to the
place where the
child was, Mat, 2.9.
When they saw *the*
starre, they were
exceeding glad, and
went into the house,
and found the child
with Mary his Mo-
ther, ver. 10.

PARALELL.

Prophecy.

Hystory.

The daughters of Tyre
shall bee there with a
gift, like as the rich al-
so among the people
shall doe homage before
thy face with presents,
Psalme. 45. 12.

They fell down
and worshiped
him, Mat. 2.
11.

Kings shall bring pre-
sents vnto thee, Psal.
68. 29.
The Kings of Arabia
and Saba shall bring
gifts, Psal. 72. 10.

And opened their
treasures, and pre-
sented to him, &c
Mat. 2. 11.

All thy garments fine
of Myrrh, Aloes, and
Cassia, Psal. 45. 9.
To him shall be giue
of the Gold of Arabia,
&c. Psal. 72. 15. .

Gold, and In-
cense, and Myrrh
Mat. 2. 11.

For

For thy instruction meditate on
 the { Prophecy } of Christ's ma-
 { Hystory } nifestation.

For thy comfor apply to thy selfe
 the benefits thereof.

For thy corection reprove thy
 backwardnesse in *comming to*
Christ, and honouring him with
thy substance.

Quicken { Thy Charitie by the
 Admonition.
 Thy Faith by the
 Psalme.
 Thy Zeale and Deno-
 tion by the Prayer
 ensuing.

THE ADMONITION for Twelve-day.

THE ANALYSIS.

We ought freely and liberally to
offer to God and his Church;
because

we haue
in Scrip-
tures

{ Commandements for it.
Examples of it.
Promises vnto it.
Threats to the contrary

THE TEXTS.

For pious
bounty wee
haue Pre-
cepts.

TAKE from among you an of-
fering to the Lord: Whoso-
euer is of a willing heart, let him
bring it, an offering of the Lord,
&c. Exod. 35. 5.

In the old
Testament.

Honour the Lord with thy sub-
stance, and with the first fruits of
all thine increase, Pro. 3. 9.

In the new.

Be reconciled to thy brother,
and then come and offer thy gift,
Mat. 5. 24.

Yea,

Yea *tithe* Mint and Rue, &c.
These things yee *ought* to haue
done, and *not left the other vn-*
done, Luk. 11. 42.

Let him that is taught in the
Word, make him that taught
him *partaker* of all his goods,
Gal. 6, 6.

If wee haue sowed to you
spirituall things, is it much if we
reape of your carnall things? 1.
Cor. 9. 11.

Abraham *gaue* him *Tithe* of
all that he had, Gen. 14. 10.

Examples.
Abraham.

Of all that thou shalt *giue* me,
I will *giue* the *tenth* vnto thee,
Gen 28. 2.

Jacob.

Then *David* sayd, behold, I
dwell in Cedar trees, but the
Arke of the *Lord* remayneth vn-
der the curtaines, 2 Sam. 7. 2.

David.

Then euery one whose spi-
rit made him willing, came and
brought an offering to the *Lord*
for the worke of the Tabernacle,
Exod. 35. 21.

Israelites.

I will not come within the

Y 4

Tabernacle

Tabernacle of mine houſe, nor
climbe vp into my bed, Pſalme
132.3.

I will not ſuffer mine eyes to
ſleepe, nor mine eye-lids to ſlum-
ber, nor the temples of my head
to take my reſt, ver. 4.

Till I haue found out a place
for the Temple of the Lord; an
habitation for the mighty God
of *Jacob*, ver. 5.

Phariſee.

I giue Tythe of all that I poſ-
ſeſſe, Luke 18.12.

Promiſes.

So ſhall thy barnes bee filled
with abundance, and thy preſſes
ſhall burſt with new wine, Pro. 3.
10.

Bring all the tiſhes into the
ſtore-houſe, that there may bee
meate in mine houſe, and proue
mee heerewith, ſayth the Lord,
Mal. 3.10.

He will multiplie your ſeede,
and increaſe the fruits of your be-
neuolence, 2. Cor. 9. 10.

Curſe to the
contrary.

You looked for much, and
loe it came to little; and when ye
brought

brought it home, I did *blow up-
pon it*: Why, saith the Lord of
Hosts? Because of mine house
that is waste, and yee turne eue-
ry man to his owne house, Hag.
1. 9.

Therefore the Heauens ouer
you is *stayed from dew*, and the
earth is *stayed from her fruit*,
ver. 10.

Yee say, wherein haue wee
robbed thee? In *richs and offe-
rings*, 3. 8.

Ye are *curst with a curse*: for
yee haue robbed mee, euen this
whole Nation, ver. 9.

He that sorroweth sparingly,
shall *reape sparingly*, 2. Cor. 9. 6.

Be not deceiued, God is not
mocked; Whatsoeuer a man sow-
eth, that shall he reape, Gal. 6. 7.

A Psalm for Twelſe-day.

O Prayſe the Lord of Heauen,
prayſe him in the height, Pl.
148.1.

Praiſe him all ye his Angels;
prayſe him all his hoſt, ver. 2.

Prayſe him Sun and Moone,
prayſe him all ye ſtarres and light
ver. 3.

Thy ſeate, O God endureth for
euer: the Scepter of thy kingdom
is a right Scepter, Pſal. 45. 7.

The Lord ſhall ſend the rod of
thy power out of Sion: he thou ru-
ler euen in the middeſt among
thine enemies, Pſal. 110. 2.

In the day of thy power ſhal the
people offer thee free will offe-
rings with an holy worſhip: the
dew of thy birth is of the womb
of the morning, ver. 3.

Thy dominion ſhall bee from
one Sea to another, and from
the foulds vnto the worlds end,
Pſal. 72. 8.

They

They that dwell in the wilderness shall kneele before thee :
thine enemies shall lick the dust,
ver. 9.

All Kings shall *fall downe* before thee , all Nations shall *doe thee service*, ver. 11.

Thy Name shall endure for ever ; thy Name shall remaine vnder the Sun among all posterities which shall bee blessed through thee , and all the Heathen shall *praise thee*, ver. 17.

Blessed be the Name of thy *Maieſtie* for ever ; and all the earth shall be filled with his *Maieſtie*, Amen, Amen.

A Prayer for Twelſe-day.

Father of lights , who didſt guide the Heathen Sages by a *Starre* , to ſecke after , and finde thy *Sonne* , the true light which enlighteneth euery man, that cometh into the world ; giue me grace to giue eare to the more

ſure

pure Word of Prophecy in the Scripture till the day dawne, and the day ſtarre ariſe in my heart. As thou calleſt the wiſe men obſervers of the ſtarres by a Star; the ſhepheards, lying abroad by an apparition in the fields; Zachary the Prieſt, by a Viſion in the Temple; Peter the fiſher, by a draught of fiſhes; Mathew the Publican, at the receipt of cuſtome; and Saint Auſtin enamoured with eloquence by the luſtre of Saint Ambroſes ſtile and intitling eloquence. I beſeech thee take the advantage of ſuch ſeaſons, and apply ſuch meanes for my vnfeined conuerſion vnto thee as are moſt agreeable to my inclination, diſpoſition, and condition. So will I come vnto thee, and fall downe before thee, and preſent vnto thee gold, frankincenſe and myrrh; gold in acknowledgement of thy Kingdome, frankincenſe of thy Prieſt-hood, and myrrh of thy death. I will offer-
wil.

willingly and freely vnto thee
incense of prayse and thankesgi-
ning for thy benefits; the Myrrh
of bitter teares for my sinnes; and
gold (according to my ability)
for the maintenance of thy ser-
uice, and *adorning* thy Temple.
Lord, who by this rich present
prouidedst for the Virgins wants
to supply them in her iourney to
Egypt, extend thy goodnesse to
mee in all necessities; and esta-
blish my faith and confidence in
thee in all dangers and difficul-
ties whatsoeuer, *For thou hast*
promised neuer to leaue nor for-
sake them that trust in thee. The
stony rocke shall yeeld a Foun-
taine of water; and the dry cruse
a spring of Oyle: the loanes shall
multiply by spending: nay, the
Clouds shall be Store-houses of
Bread, and the wind serue in
Fowle, and the Ravens bring in
prouision: the Fishes pay tribute
for money, and Heathen Sages
from the East, (by the conduct of

a *Starre*) bring in costly presents and new-years gifts before thy children shall want their necessary maintenance or sustenance,

Blessed *Babe*, who at thy birth didst presage thy death, and assayedst the *Crosse* in thy *Cratch*, and being excluded (as it were) from all men, wast constrained to take up thy lodging with beasts in a *Stable*, teach me what I am to looke for in this world: If it giue me course, and base, and beastly entertainment, it gaue thee worse: and the *seruant* is not to expect better respect then the *Master*, O *King of glory*, who hadst no *Palace* in this world, but an *Inne*, no *Chamber of Presence*, but a *Stable*; no *Tapestry*, but *straw*; no *Chaire of estate*, but a *Cratch*; no *Scepter*, but a *Reede*; and no *Crowne*, but a wreath of *thornes*; worke in me an holy high-mindednesse to despise this world which so despised thee. Make the worldly greatnesse

nesse seeme small, honour base, estimation vile, and pompe vaine vnto mee. Let not the glittering shew of gold, siluer, and pretious stones, or the lustre of eminent conditions dazell the eyes of my minde, but let the beames of this starre, light and guide me rather to honour thee in a Stable, then leaue thee to follow Herod in his Palace vpon any hopes whatsoever. The wise men, after they had seene thee, neuer returned backe to Herod, but went another way to their owne home: so let me, after thou hast called mee to the knowledge of the truth, and redeemed me from my vaine conversations, neuer retorne backe to my worldly courses, but take another way to my true home in heauen. The wise men when they saw thy starre in the ayre were exceeding glad: I see thy starre in the Scriptures, nay, I see the bright morning starre in my heart: O let my ioy exceed theirs, as my knowledge doth.

doth. The *Starre* still lighted them till they came to the place where thou layest, and entred into thy bed-chamber; So, ô Lord let the light of *faith guide mee* all the way of this life, euen till I come to *see thee*, not in a *stable* on earth strawed with litter and dung, but in a *Palace* in Heauen built with *Saphyrs*, and *founded* vpon *pearles*; not receiuing a *present of gold* from men, but wearing a *crowne of gold* put vpon thee by thy Father; not hauing a quantity of *frankinsence* or myrrh in thy hand, but a golden censor full of *sweet odours which are the prayers of Saints*. Among which I beseech thee *offer vp the prayers* of me a sinner, that I may bee a Saint after thou hast purged me from all my filthinesse in the royall bath of thy bloud, *Amen.*

THE

THE FEAST OF OUR
LORD'S RESURRECTION:
OR,

Easter-dayes Devotion.

The ground of the Feast } In the old Testament Prophecies.
 } In the new, the History of our Lords Types.
 } In the new, the History of our Lords rising from the dead.

PARALELL.

Prophecie.

Historic.

Thou shalt not
leane my soule in
hell or (graue) nor
suffer thine holy
One to see cor-
ruption, Psalme 16
II.

Hee spake of the
Resurrection of
Christ, that his
soule should not
bee left in graue,
neither his flesh
see corruption,
Acts 2.31.

The Angell said to the woman, Feare ye not, for I know that yee seeke Iesus that was crucified, Mat. 28. 5. *He is not heere, for he is risen, as hee said come see the places where the Lord lay, ver. 6.*

Thy

PARALELL.

Proph ecie.

Historie.

The Prop-
het speaketh
in the Per-
son of christ

Thy dead men
shall live: with
my body shall
they rise: A-
wake and sing
ye that dwell
in dust, for thy
dew is the
dew of herbs,
and the earth
shall cast out
her dead, Isa.
26.19.

And the graues
did open them-
selues, & many
bodies of the
Saints which
slept, arose,
Mat. 27.52.

And came out
of their graues
after his resur-
rectiō, & went
into the holy
City, and ap-
peared to ma-
ny, verse 53.

O death I will
be thy death:
ô graue I will
be thy destru-
ction, Hos. 13.
14.

Christ being raised from
the dead, dyeth no more;
death hath no more domi-
nion ouer him, Rom. 6.9.
Death is swallowed up in-
to victorie, 1. Cor. 11.14
O Death, where is thy
sting? O graue, where is
thy victory? verse 55.

Type

Type.

Accomplishment.

And the Priest
shall shake the
sheafe of the
first fruits be-
fore the Lord,
that it may bee
acceptable to
you the mor-
row after the
Sabbath, Leu.
23.11.

Now in the end of the
Sabbath, when the first
day of the weeke began to
dawne, MARY MAG-
DALENE came to see
the Sepulcher, Mat. 28.
And behold there was a
great Earth-quake : for
the Angell of the Lord
descended from heauen,
and came and rolled a-
way the stone from the
dore, and sate vpon it,
&c. verse 2.

He is not here, for he is
risen, &c. verse 6.

Christ is risen from the
dead, the *first fruits* of
them that sleepe, 1. Cor.
11.20.

The *first fruits* is Christ,
verse 23.

And *Jonah* was
in the belly of
the Fish three
daies and three
nights, 10.1.17

The Sonne of man *three*
daies and three nights in
the heart of the earth,
Mat. 12.40.

The

Type

Accomplishment.

The third day,
God spake vn-
to the Fish, and
it cast out Io-
nah on the dry
land, Ion. 2. 10.

Destroy this temple, and
in three dayes I will reare
it vp againe, Iohn 2. 19.
He spake of the temple
of his body; ver. 21.
As soone as he was risen
from the dead, his Disci-
ples remembred, and be-
leeued the Scriptures, &
the word which he spake
vnto them, ver. 22.

For thine instructi-
on meditate on
the

Prophecies } of Christs re-
Types } surrection.
Story }

For thy comfort apply to thy selfe the benefits thereof.

For thy correction examine thy spiritual surrection from
dead workes.

Quickened } Thy faith by the Hymne.
} Thy repentance by the exhorta-
} tion.
} Thy zeale and deuotion by the
} Prayer coluing.

An

An Hymne for Easter Day.

Open me the gate of righteousness, that I may go into them, and give thanks unto the Lord, Psal. 118. 19.

This is the gate of the Lord, the righteous shall enter into it, verse 20.

I will thanke thee for thou hast heard mee, and art become my saluation, ver. 21,

Thou wilt shew me the paths of life, in thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for evermore, Psal. 16. 11.

The same stone which the builders refused, is become the head stone in the corner, Psal. 118. 22.

This is the Lord's doing, and it is marvellous in our eyes, ver. 23.

This is the day which the Lord hath made, we will reioyce and bee glad in it, ver. 24.

Why do the Heathen rage continually,

tinually, and the people imagine a vaine thing, Psal. 2. 1.

The Kings of the earth set themselves, and the Rulers take counsell together, against the Lord, and against his annoynted, ver. 2.

He that sitteth in the Heauens shall laugh, the Lord shall haue them in derision, ver. 4.

The Lord vpon thy right hand shall wound euery King in the day of his wrath, Psal. 110. 5.

Then shall he speake vnto them in his wrath, and vexe them in his sore displeasure, saying, Psal. 2. 5.

Yet haue I set my King vpon my holy hill of Sion, Psal. 2. 6.

He shall iudge among the Hea-then; he shall fill their place with the dead bodies, and smite in sunder heads ouer diuers countries, ver. 6.

He shall drinke of the brooke in the way, therefore shall hee lift vp his head, verse 7.

Be wise now therefore, O yee Kings,

Kings, bee learned yee that are
Iudges of the earth, Plal. 2. 10.

Serue the Lord with feare, and
reioyce vnto him with reuerence,
ver. 11.

Kisse the Sonne least he be an-
gry, and so ye perish from the right
way: if his wrath be kindled, yea,
but a little, blessed are all they that
put their trust in him, ver. 12.

THE

THE ADMONITION for Easter-day.

THE ANALYSIS.

Wee must
pray and
strive for
repentance
from *dead*
workes, and
newnesse of
life, be-
cause

- a 1 It is *God's* com-
mandement.
- b 2 It is the *Saint's*
practise.
- c 3 It is the evi-
dence of our *new*
birth.
- d 4 It is the end of
our resurrection.
- e 5 It is the end of
our redemption.
- f 6 It obtaineth re-
mission of sinnes.
- g 7 It auoydeth
God's temporall
iudgements.
- h 8 It is the onely
meanes to shun
eternall death.
- i It maketh vs blef-
sed euen in this life.

THE

- THE TEXT.

Cast off concerning the con-
uersation in times past that
old man which is corrupt
through deceivable lusts, Ephe.
4.22.

And be renewed in the spirit of
your minds, ver. 23.

And put on the new man which
after God is created in righteous-
nesse and true holinesse, ver. 24.

^b Yee haue put off the old man
with his workes, Col. 3.9.

And haue put on the new man
which is renewed in knowledge,
after the Image of him that crea-
ted him, ver. 10.

^c Being borne anew, not of mor-
tall seed, but of immortall, I. Pet.
1.23.

As new borne babes desire the
sincere milke of the word, that
ye may grow thereby, I. Pet. 2.2.

New wine must bee put into
new bottels, Mat. 9. 17.

^d As *Christ* was raised from the dead to the glory of the Father : So also wee should walke in newnesse of life, Rom. 6. 4.

^e Wee are deliuered from the Law being dead to it , where-with wee are houlden that wee should serue in newnesse of Spirit, Rom. 7. 6.

Purge out the old leaven, that ye may be a new lump, 1. Cor. 5. 7.

If any man be in *Christ*, let him bee a new creature. Old things are passed away; behold all things are become new, 1. Cor. 5. 17.

In *Christ* neither circumcision auaieth any thing, nor vncircumcision, but a new creature, Gal. 6. 15.

According to his mercie hee hath saved vs , by the washing of the new birth , and renewing of the holy Ghost. Tit. 3. 5.

^f Returne and live, Ezek. 19.

Cease to doe euill, learne to doe well, &c. Isa. 1. 16.

Though your sinnes were as crimson,

crimson, they shall be *made white* as snow, ver. 18,

8 *Unlesse ye repent*, ye shall all likewise perish, Luke 13.3.

h Repent, and doe the first workes, Reu. 2.5.

i Blessed is he that hath part in the *first resurrection*, for the second *death* shall haue no power ouer him, Reu. 10.5.

A Prayer for Easter-day.

GLORIOUS *Sunne of righteousness*, who this morning didst preuent the *dawning of the day*, by sending forth the beames of thy glorified body out of the pit of darkenesse and *shadow of death*, shine vpon my soule by the light of thy grace. *Inlighten* my darke apprehension of the mysteries of thy resurrection: Inflame my cold affections, and reuiue my heart euen deaded with pensue

Z 2 thoughts

thoughts vpon thy bitter passion.
O how did the surest ground of
faith shake, the safest Ancour of
hope loosen, at the earth-quake
at thy death! What smiting to-
gether of knees, what wringing
of hands, what knocking of
breasts, what fainting of hearts,
what hanging downe of heads
were there at giuing vp of thy
Ghost when thy Head hung
down on the crosse? with thee the
faith, with thee the hope, with
thee the ioy, with thee the life of
thy dearest Disciples might
seeme to expire. What should
or could the prisoners of death
euer expect, when they saw him
whom they thought to haue
bin their redeemer, the Lord of
life arrested by death, and kept
close prisoner in the graue so
long? O death, how sharpe was
then thy sting? O graue, how
fearefull was thy seeming victo-
ry? But blessed bee the Angell
which remooued the stone, and
there-

thereby made way, that *the stone which the builders refused*, might be preferred to bee *the head stone in the corner*. Blessed be the right hand of thy Father, who in raising thee out of the grave, raised our hope out of the dust. For *where is our hope?* Our hope is *even in thee, O Christ*, and thy resurrection. *Thou art the life & the resurrection of all that beleene in thee*. Death (like a Hornet) by stinging thee hath lost his sting, and now may make a buzzing noise to affright mee; but can thrust out no sting to hurt me. The graue, by thy lying in it, is turned to a Bed, and a withdrawing room to retire my selfe a while, to put off this ragged flesh, and attire my selfe with robes of glory. Now I dare insult ouer death and hell, since thy triumph ouer them. *O death, where is thy sting? O grave, where is thy victory? O my soule, where is all thy comfort? If in this life,*
Z 3 *thou*

*thou art most miserable ; if thy life
be hid with Christ in God , then
when Christ which is thy life shall
appeare, thou shalt also appeare in
glory. What though I mourne
here? I shall be comforted. What
though I fast here? I shall bee
satisfied. What though I am
disgraced here? I shall bee glo-
rified. What though I am here
trampled vnder feet? I shall
there be crowned. What though
my flesh be eaten with wormes, &
these wormes turned into dust,
and that dust blowed by the
wind ouer the face of the earth?
Yet after thou turnedst man to de-
struction; againe thou sayest: Come
again e ye children of men, I know
thou my Redeemer livest, & shall
stand up at the last day, and I shall
see thee in my flesh with these eyes,
and no other. Lord establish this
beliefe in me: beate downe all
the forts that naturall reason rea-
ieth against it. Grant that I may
euery day more and more feele*

as the power of thy birth in my regeneration, and of thy death in my mortification ; so also of thy resurrection in my rising from the death of sinne to the life of grace. Lord thou restoredst life to three men : to one in his bed , to another on the beere, to the third in the graue. They who conceiue sinne in their hearts, are like him that was dead in his bed ; they who bring it forth into action, are like him that was brought forth dead on the beere ; but they that continue in sinne and all impurity, and putrifie in the costome thereof, are like him that was foure dayes dead and stanke in the graue. Such a one, or worse am I ; for I haue layen not foure dayes, but many yeares in this loathsome graue, and am euen deuoured of the worme of conscience. Yet Lord, this day of thy glorious resurrection, say vnto mee as thou
Z 4 didst

didst to him, *Come forth, awake
show that sleepest, and stand up
from the dead, and I will give thee
light.* Make this day of thy Re-
surrection from the death of na-
ture, the day of my rising from
the death of sin and corruption,
first to the life of grace, and after
to the life of glory, *Amen.*

THE

THE
Feast of our Lords Ascension:
 OR,
 Holy Thurs-dayes Deuotion.

The ground of this Feast } In the old | Prophecies.
 } Testament | Types.
 } In the new, the Historie of
 } our Saniours going in tri-
 } umph into Heauen.

PARALELL.

Prophecie.

History.

Thou hast *ascended*
 vp on high, thou
 hast led captiuitie
 captiue, Psalme 68
 18.

And when hee had
 spokenthesethings,
 while they beheld
 him, hee was *taken*
 vp, Act. 1. 9.

He rodde vpon the
 Cherubins, & did
 flye, yea he did flye
 vpon the wings of
 the wind, Ps. 18. 10

For a *Cloud* tooke
 him out of their
 sight, Act. 1. 9.

Sit thou on my
right hand, Psal.
 110. 1.

Hee was carried vp
 into Heauen, and hee
 sate on the *right hand*
 of God, Marke 16.
 19.

Type.

Accomplishment.

Eliab was taken up } While hee blessed
 with a fiery Cha- } them hee was parted
 ret, 2. King. 2. 11. } from them, and car-
 } ried up into Hea-
 } uen, Luke 24. 51.

For thine instruction medi- } Prophecy } of Christs
 tate upon } Type } Ascension.
 } Story }

For thy comfort apply the benefits thereof to thy selfe.
 For thy correction examine thy desires and affections, and
 checke thy earthlinesse and worldlinesse.

Thy faith and ioy by the Psalme.
 Thy loue and hope by the exhor-
 tation.
 Thy Zeale and Devotion by the
 Prayer ensuing.

THE

The Hymne for Ascension day.

wherein all
parts of Christ
his glorious re-
turne in tri-
umph into
heaven, are
prophetically
expressed: as

- 1 His lifting^a vp him
selfe from the earth.
- 2 The clouds recei-
uing^b and carrying
him.
- 3 The Angels^c mee-
ting him.
- 4 The heavens^d o-
pening to him.
- 5 God the Father's
enthronizing him
into his everlasting
Kingdome.

GOD is gone vp with a mer-
ry noise; and the Lord in the
sound of the Trumpe, Psalme 47.

5.

Be thou exalted Lord in thine
owne strength; So will we sing and
praise thy power, Psal. 21. 13.

Set vp thy selfe, O God, aboue
the heavens: and thy glory aboue
all the earth, Psal. 108. 5.

^b O sing unto God; sing praises
un-

unto his Name : magnifie him that rideth vpon the. Heauens (or clouds) by his Name I A H, and reioyce before him, Psal. 68. 4-

In thy Maiesty ride prosperously because of truth, meekenesse, and righteousnesse ; and thy right hand shall teach thee terrible things, Ps. 45. 4.

The Chariots of God are tenty thousand, euen thousands of Angels : the Lord is among them as in Sinai in the holy place, Psal. 68. 17.

^d Lift vp your heads , O yee gates, and be ye lift vp ye euerlasting dores, and the King of glory shall come in, Psal. 24. 7.

Who is the King of glory ? It is the Lord strong and mighty, euen the Lord mighty in battell, ver. 8.

Lift vp your heads, O ye gates, and bee ye lift vp ye euerlasting dores, and the King of glory shall come in, ver. 9.

Who is the King of glory ? Euen the Lord of Hosts ; he is the King

King of glory, ver. 10.

• I haue set my King vpon my holy hill of Sion, Psal. 2. 6.

Aske of me, and I will giue thee the heathen for thine inheritance, and the uttermost parts of the earth, for thy possession, ver. 8.

The Lord shall send the rod of thy power out of Sion; bee thou Ruler in the midst among thine enemies, Psal. 110. 2.

Thou shalt bruisethem with a rod of yron, and dash them in pieces like a potters vessell, ver. 9.

The

The exhortation for Ascension day.

Wee
ought to
set our
affecti-
ons on
things
aboue ;

- 1 Because there is the source of our Soule which is of an heavenly & diuine nature.
- 2 Because there is our Head.
- 3 Because there is the nobler & better part of our body.
- 4 Because there is our abiding City.
- 5 Because there is our mansion house.
- 6 Because there is our hope & inheritance.
- 7 Because there are no true ioyes not durable riches but there.

*In heauen
is,*

*The source
of our foules
created ac-
cording to
Gods I-
mage.*

GOD created man in his owne Image, Gen. 1. 27.

God formed him of the dust of the earth, and breathed into his

his nostrils the *breath of life*, Ge.
2.7.

Then shall the dust returne to
the earth as it was, Eccles. 12.

7.

The spirit returneth to God
that gaue it, Ibid.

Wee had Fathers of our flesh
which corrected vs; shall we not
be much more in subiection to
the *Father of spirits*, and liue,
Heb. 12.9.

Exceeding great and precious
promises are giuen to vs, that by
these we might bee partakers of
the *diuine nature* hauing escaped
the corruption that is in the
world, 2.Pet. 1.4.

He was *carried up into heauen*,
and sat at the right hand of God,
Mat. 16.19.

Our Head.

Whom the *heauens* must con-
taine, Act. 3.21.

I saw the *heauen* opened, and
the Sonne of man *standing at the*
right hand of the Father, Acts 7.
56.

I goe out of the world to the Father, Ioh. 13. 1.

Goe to my Father, Ioh. 15. 10.

Our conuersation is in heauen, from whence also we looke for the Sauour, the Lord Iesus, Phil. 3. 20.

If ye be risen with Christ seeke the things that are aboue, where *Christ sitteth on* the right hand of God, Col. 3. 1.

Set your affections on things that are aboue, and not on things on the earth, ver. 3.

3 The Nobler parts of the Church.

Yee are come to the generall assembly, and *Church of the first borne* which are written in heauen, and to the spirits of iust men made perfect, Heb. 12. 23.

4 Our country.

Now yee are no more strangers and forreiners, but fellow *Citizens with the Saints*, and of the household of God, Ephes. 2. 19.

For here we haue no continuing Citie, but wee seeke one to come, Heb. 13. 14.

For this wee grone earnestly, desiring

desiring to bee cloathed with our
house, 2. Cor. 5. 2.

Arise and depart, for this is no
rest for you, Mic. 2. 10.

They confessed that they were
strangers, and sought a Cittie
whose builder and maker is God
Heb. 11. 13.

I beseech you as strangers and
pilgrims, abstaine from fleshly
lusts, 1. Pet. 2. 11.

I am a stranger and sojourner
as all my Fathers were, Ps. 29. 14.

In my Fathers house there are
many mansions; I goe to prepare
a place for you, Ioh. 14. 2.

If in this life onely wee haue
hope in Christ, we are of all men
most miserable, 1. Cor. 15. 19.

Blessed be the God and Father
of our Lord Iesus Christ, which
according to his abundant mer-
cy hath begotten vs againe to a
liuely hope by the resurrection of
Iesus Christ from the dead, 1.
Pet. 1. 3.

To an inheritance incorrupti-
ble,

5 Our man-
sion house.

6 Hope and
inheritance

ble, and vndefiled, and that fadeth not away, reſerued in Heauen for you, 1. Pet. 1. 4.

Lay vp your treaſure in Heauen, &c. Mat. 6. 19.

No true
ioyes nor
durable ri-
ches but in
Heauen.

Looke not on things which are ſeene, but on things which are not ſeene; For the things which are ſeene are temporall, but the things which are not ſeene are eternali, 2. Cor. 4. 18.

Vanity of vanities, all is but vanity, Eccle. 1. 2. & 12. 8.

Whom haue I in Heauen but thee, and I deſire nothing on the earth with thee, Pſal. 73. 24.

The Prayer for Aſcention day.

Glorious and gracions Re-
deemer, Lord Ieſus Chriſt,
who humbledſt thy ſelfe,
and didſt become obedient to
death, euen the death of the
Croſſe, and therefore thy Father
highly exalted thee aboue the
grane in the reſurrection, aboue
the earth in thy Aſcention, aboue
the

the heauens in thy *sessions* at his right hand, and then he gave thee a name above all names, that at the Name of Iesus euerie knee shall bow, both of things in Heauen, and in earth, and of things vnder the earth. I humbly bow the knees; not onely of my body, but of my heart and soule vnto thee. I neuer heare of thee, or remember; neuer thinke, or speake of thee but with greatest reuerence and loue that heare can conceiue, or tongue expresse. I admire the mystery of thine incarnation; I tremble at the horror of thy passion; I adore the power of thy resurrection; and I triumph in the glory of thine Ascension, My God and my Lord make mee wholly thine as thou art mine. Thy birth was my life; thy life my merit; thy death my ransome: thy resurrection my deliuey out of the prison of death (where thy father layed thee vp for my debt) the Ascension my assurance and taking

taking possession of an incorruptible and undefiled inheritance reserved in the Heavens. O Saviour, if thou haddest not beene borne, I had neuer beene borne anew, if thou hadst not dyed for my finnes, I had dyed in my finnes: If thou hadst not risen from the dead, my soule might haue been with thee in Paradise, but my body should not haue rested in hope, neither should I haue euer seene God in my flesh: If thou hadst not ascended, I might haue bin freed from hell, but I should neuer haue had a place prepared for mee in Heauen. O Lord, when thou camest to vs on earth, Iohn was thy forerunner, but thou wert my forerunner in thy returne into Heauen. Iohn prepared the way before thee on earth: but thou preparedst a way before me into Heauen. That way and those regions in the aire which Lucifer defiled and cursed by his fall through them from Hea-

Heaven, thou hast cleansed and blessed by thy marching triumphantly through them into Heaven. O blessed Creator and repairer of nature, in thee not only all the kindreds of the earth, but all creatures vnder the Cope of Heaven are blessed, and therefore thy sigh and grone together with vs; desiring firuently thy second coming. The earth was blessed and sanctified by thy birth, and thy treading vpon it: The water, by thy descending into the riuer Jordan at thy baptisme, & walking on the Seas. Now the Aire, likewise, & fire expected an honour & a blessing from thee, and both receiued it: the ayre by thy ascending through it; the fire by sending down the holy Ghost in the likenesse of fiery clouen tongues, O Lord my Redeemer, how excellent is thy Name in all the world!

Creatures without voice praise thee, as the Heauens and earth: without vnderstanding know thee,

thee, as the Staire that lighted
 the Sages to thee: without will
 obey thee, as winds & Seas: with-
 out eares hearken to thee, as the
 figtree which thou cursest, and
 it withered: *without naturall affe-*
ction bemoane thee, as the stones
 that claue, the vaile that rent,
 the earth that quaked at thy pas-
 sion: without will voluntarily
 offer thee seruice, the Foale to
 beare thee, the *Dove* to manifest
 thee, the *Fish* to discharge thee,
 the *Sun* to hide thine ignomine
 among men, and here the *cloud*
 to vaile thee from mortall eye,
 and transport thee into Heauen.
O Lord my Redeemer, how excel-
lent is thy Name in all the world,
who makest the light thy gar-
ment the Angell thy messenger,
the aire thy race, the clouds thy
chariot, and flyest vpon the wings
of the wind into heauen. Thou
are ascended up on high, thou hast
led captivity captive. In thy Passi-
on thou wast Death's death, and
 kil-

killedst it. In thy buriall thou wast the *Grave's* grave and destroyedst *destruction*: and now in thy Ascension thou conqueredst conquest it selfe, and ledst captiv-
ty captive, and receinedst gifts for men, for the whole Church and every Beleeuer, O Lord, bestow these gifts liberally vpon me, that I may grow in grace and the knowledge and loue of thee. This day thou liftedst vp thy body from the earth; lift vp my heart from it. This day thou transportedst thy body to Heauen; transport my desires thither. This day thou settledst thy selfe in thy Throne at the right hand of thy Father, fix my thoughts, & settle mine affections on thee in Heauen, and on Heauen for thee, Amen.

The

The Feast of the comming downe of
the *holy Ghost*, or,
Whitsun-dayes Deuotion.

The ground of this Feast	{	In the old Testament	}	Prophecies.
				Types.
	{	In the new, the	}	Promises.
				Peformance of sending the <i>holy Spirit</i> .

P A R A L E L L.

Prophecie.

Hystorie.

I will powre
out of my Spi-
rit upon all
flesh, and your
sons & daugh-
ters shall pro-
phesy, &c. Io-
el, 2.28.

These are not drunken as
ye suppose, Act. 2.15.

This is that which was
spoken by the Prophet
Ioel, ver. 16.

And it shal come to passe
in the last daies that I wil
powre out my Spirit upon
all flesh, ver. 17.

Type.

Accomplishment.

He took vp the man-
tell of *Eliab* that fell
from him, and when
the sons of the Pro-
phets saw him, they
said, *The Spirit of E-
liab doth rest on Eli-
shah*, 2. King. 13.5.

And they were fil-
led with the *holy
Ghost*, &c. Acts
2.4.

God sent the Spi-
rit of his Sonne in-
to your hearts,
Gal. 4.6. Pro-

PARALELL.

*Promise.**Performance.*

Yee shall bee bapti-
zed with the holy
Ghost within these
few dayes, Act. 1. 5.

They were fil-
led with the ho-
ly Ghost, &c. Acts
2. 4.

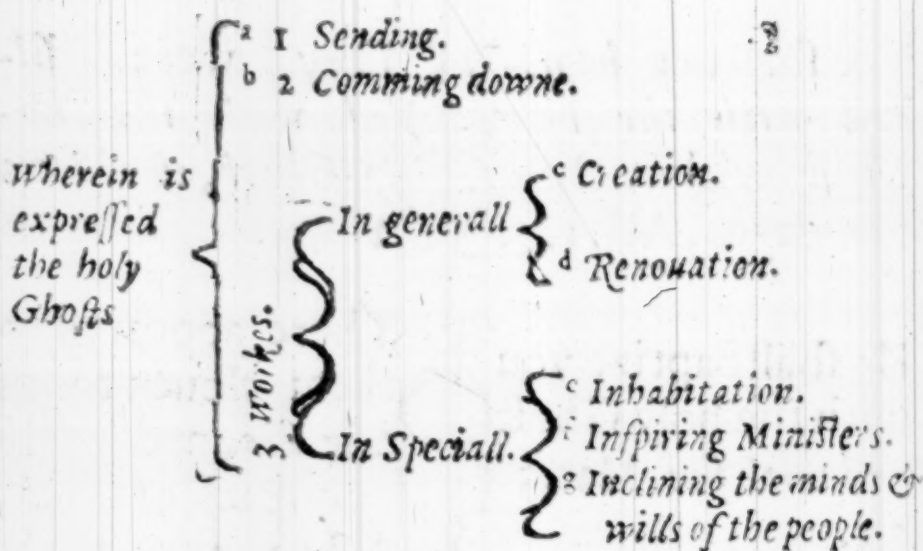
He shall baptize you
with the holy Ghost
and with fire, Mat. 3.
11.

There appeared to
them clouen tonges
like fire, and it fate
vpon each of them,
Acts 2. 3.

These signes shall
follow them that
believe, They shall
speake with new
tongues, Mar. 16. 17.

And they began to
speake with other
tongues as the Spi-
rit gaue them vt-
terance, Act. 2. 4.

The Hymne for Whitsunday.



O Lord, how manifold are thy workes? In wisdome hast thou made them all, the earth is full of thy riches, *Psalm* 104. 24.

So is the great and wide Sea also, wherein are things creeping innumerable: both small & great beasts, *ver.* 25.

These waite all upon thee, and thou givest them their meate in due season, *ver.* 27.

^a Thou sendest forth thy Spirit: they are ^b created, and thou ^c renewedst the face of the earth, *ver.* 30.

Thou hast ascended up on high: thou hast led

led captivity captive, and received
gifts for men: yea, even for the
rebellious that the Lord GOD
might dwell among them, Psal.
68.18.

Hee bowed the Heavens and
came downe, Psal. 18.9.

He rode upon the Cherubins,
and did flie: hee did even flye upon
the winges of the winde, ver. 10.

The Lord gaue the word:
great was the company of the
Preachers or of them that publi-
shed it, Psal. 68.11.

The people shall come, wil-
lingly in the day of thy power (or
at the time of thy assemblies) in
the beauty of holinesse from the
wombe of the morning, thou hast
the dew of thy youth, Psal. 110.3.

AN EXHORTATION TO obey the motions of God's holy Spirit.

THE ANALYSIS.

The mo-
tives too-
bey the mo-
tionsof the
Spirit are

- | | | | | | | | | | | |
|---|--|---|---|--------------------|---|---------------|---|-------------------------|---|------------------------|
| 1 | God's strict Commandement. | | | | | | | | | |
| 2 | The <i>Saints</i> continuall practice. | | | | | | | | | |
| 3 | The Spirit's excellency, who is the | <table border="0"> <tr> <td>1</td> <td>Fountain of grace.</td> </tr> <tr> <td>2</td> <td>Lord of life.</td> </tr> <tr> <td>3</td> <td>Comforter of the Elect.</td> </tr> <tr> <td>4</td> <td>Teacher of the Church.</td> </tr> </table> | 1 | Fountain of grace. | 2 | Lord of life. | 3 | Comforter of the Elect. | 4 | Teacher of the Church. |
| 1 | Fountain of grace. | | | | | | | | | |
| 2 | Lord of life. | | | | | | | | | |
| 3 | Comforter of the Elect. | | | | | | | | | |
| 4 | Teacher of the Church. | | | | | | | | | |
| 4 | The benefits of obeying them. | | | | | | | | | |
| 5 | The danger of resisting them. | | | | | | | | | |

³ **W** *Alke in the Spirit, Gal. 5.*
Precepts of God. 16.
 If we live in the *Spirit*, let vs walke in the *Spirit*, ver. 23.

Grieve not the holy *Spirit* of God, where-
 by

by ye are sealed to the day of redemption, Ephes. 4. 30.

Quench not the Spirit of God,
1. Thes. 5. 19.

Ye stiff-necked and uncircumcised in heart and eares, yee doe alwaies resist the holy Ghost, Acts 7. 51.

There is no condemnation to them that are in Christ Iesus, who walke not after the flesh but after the Spirit, Rom. 8. 1.

That the righteousness of the Law might be fulfilled in vs, who walke not after the flesh but after the Spirit, ver. 4.

Ye are not in the flesh, but in the Spirit, if the Spirit of God dwell in you, ver. 9.

As many as are led by the Spirit of God are the Sonnes of God, ver. 14.

Declared to be the Sonne of God according to the Spirit of holinesse, Rom. 1. 4.

The Law of the Spirit of life in Christ Iesus, hath made mee free

A a 3 from

2 Practise.
of Saints.

3 The Spirit
excellence, who
is the Spirit
of holinesse.

from the Law of sinne, and of death, Rom. 8. 2.

c Liberty.

Ye haue not receiued the Spirit of *bondage* againe to feare; but the Spirit of *c Adoption* whereby we cry, *Abba Father*, ver. 15.

d Grace.

They despight the Spirit of *d Grace*, Heb. 10. 29.

e Prayer.

The Spirit maketh *e Intercession* for vs with sighes & grones that cannot bee expressed, Rom. 9. 29.

f Wisedome.

To one is given the Spirit of the Word of *f Wisedome*; to another the Word of Knowledge by the same Spirit, 1. Cor. 12. 8.

All these worke one and the same Spirit, ver. 11.

The Father of Glory giue vnto vs the Spirit of *Wisdom*e and reuelation in the knowledge of him, Ephes. 1. 17.

g Glory.

The Spirit of *g Glory* and of GOD resteth in vs, 1. Pet. 4. 14.

h Truth.

When the Spirit of *h Truth* is come,

come, hee will leade you into all *Truth*, Iohn 16.13.

Now the *Lord* is that *Spirit*; and where the *Spirit* of the *Lord* is, there is *Liberty*, 1. Corinthians 3.17.

He that soweth to the *Spirit*, shall of the *Spirit* reape *life ever-lasting*, Gal. 6.8.

4 Benefits
of obeying
the Spirit.

Walke in the *Spirit*, and yee shall not fulfill the lusts of the flesh, Gal. 5.16.

The *fruits* of the *Spirit* are *love, peace, joy, &c.* ver. 17.

If yee bee led by the *Spirit*, yee are not under the *Law*, verſe 18.

Whosoever speaketh against the *holy Ghost*, it shall not bee forgiven him neither in this world, nor in the world to come, Mat. 12.32.

5 Danger
of resisting.

Of how much sorer punishment shall hee bee thought worthy, who hath trodden under foot the Sonne of GOD, and hath accounted the blood

of the covenant (wherewith hee was sanctified) an unholy thing, and hath done despite to the Spirit of grace, Hebrews 10 29.

A Prayer for Whitsunday.

INcomprehensible Spirit, the third Person in the blessed and glorious Trinity, who after the Father had manifested himselfe to the world in the workes of Creation, and the Sonne in the workes of Redemption, finished in the flesh, diddest manifest thy selfe on this day in a wonderfull manner by the sound of a rushing winde, and the light of fiery tongues. Manifest thy selfe most powerfully and gloriously in the vniuersall Church, by enlarging her bounds, and making vp her breaches; by hallowing her Assemblies, and furnishing her Pastors, and knitting the hearts of

of all her members in true love
the bond of perfection. Perfect
the worke of sanctification in
all thine Elect: manifest thy selfe
also graciously this day, and de-
clare thy gifts in the tongues
of the preachers, and eares
of the hearers, and the harts
of all the Congregation, Di-
rect the mouthes of the prea-
chers, that they may skil-
fully sow the seed, and open
the eares, and mollifie the hearts
of the hearers, that they may
receiue it profitably, and bring
forth the fruits of the Spirit a-
bundantlie, which are love, joy,
peace, long-suffering, gentlenesse,
goodnesse, faith, meekenesse, tem-
perance, &c. O Eternall and infi-
nite holy Ghost, the loue of the
Father and the Sonne, who did-
dest descend vpon our Sauour
in the likenesse of a Dove with-
out gall, purge out of my con-
science all gall of malice and
bitternesse, and grant that with

A 4 5 mecke

meekenesse I may receiue the ingrafted Word which is able to saue my soule. O holiest spirit, eternall breath of the Father and the Son, and former of the Word in the wombe who camest with a sound, come downe vpon me in the sound, of thy Word Preached; though not in the extraordinarie gifts of Prophecy, tongues and healing, yet in the ordinary graces of Faith, Hope, and charity, the Spirit of supplication and prayer, of wisdom and spirituall vnderstanding, of power and Ghostly comfort. O heavenly Spirit proceeding from the Father and the Son, who descendedst from heauē like a mightie rushing Winde, throw mee downe to the ground in humility and prostrate my heart and soule before thee; Beat down all strong holds of carnall imaginations and worldlie thoughts resisting thy grace. Chase away all cloudes of error out of my vnderstanding:
cleare

cleare my will of all Fogges of
noysome desires; coole and re-
fresh me in the heate of persecu-
tion, fill the sailes of my affecti-
tions, and drive me speedily into
the faire haven where I would be.
O diuine fire burning continual-
ly in the hearts of the faithfull, &
consuming all our spirituall sa-
crifices, who this day diddest
*descend and appeare in the like-
nesse of fiery tongues*, bee a fire in
my heart and tongue, that I may
bee feruent in my Meditations &
Prayers, and Zealous in the pro-
fession and defence of thy Truth.
Inlighten the darkenesse of my
vnderstanding, inflame the cold-
nesse of my affections, purge out
the drosse of my corruptions,
direct mee in all the affaires of
this life, assist mee in all the exer-
cises of Douotion, strengthen
mee in all the assaults of tempta-
tions, comfort mee in all the mi-
series of affliction, *seale all thy*
gracious promises of thy Gos-
pel

pel vnto me, and ſcale mee to the
day of redemption. So be it, Amen.

Into my minde deſcend ô *Doue*,
Gall purge cleane out of me :
With ſiluer wings raiſe me aboue,
My Saviour Chriſt to ſee.

Great



GREAT
BRITAINES
FEAST vpon the fift of
NOVEMBER.

For the happie deliuerance of his Ma-
iesty, Queene, Prince, and States of the Par-
liament, from the most traiterous & bloudy
intended Massacre by Gunpowder; in the
yeare 1605.

The ground
of the kee-
ping this
Feast is

- 1 An ordinance of the people of
God vpon the like occasion,
Hester 9.27.
- 2 An Act of Parliament, for
publike thankefgiuing to Al-
mighty God, Anno 3^o. *Iacobi*
Regis.

PARA-

PARALELL.

Hester.

Act of Parliament.

I

I

And when *Haman* saw that *Mordecay* bowed not, nor did him reverence, then was *Haman* full of wrath. And hee thought scorne to lay hands on *Mordecay* alone, for they had shewed him the people of *Mordecay*. Wherefore *Haman* sought to destroy all the *Jewes* that were throughout the whole Kingdome of *Ahasuerus*, Hester 3.5.6.

For as much as no Nation of the earth hath beene blessed with greater benefits then this Kingdome now enioyeth; the which many malignant and diuelish Papists, Iesuites, and seminarie Priests much enuying, conspired most horrible; When the King, Queene, and Prince, and all the Lords and Commons should haue Assembled themselves in the vpper house of Parliamēt, suddenly to haue blowne vp the said whole house with Gunpowder.

P A R A.

PARALELL.

2

2

And *Hester* said, if it please, the King and I haue found fauour in his sight, let it bee written, to reuerse the letters deuised by *Haman* the Sonne of *Hammedatha* the Agagite which hee wrought to destroy the Iewes which are in all the Kings provinces, *Hester* 8. 3.

[An inuention inhumane, barbarous, and cruell, which would haue turned to the vtter ruine of this whole Kingdome, had it not pleased Almighty God by inspiring the Kings Maieesty with a diuine spirit to interpret some darke phrascs of a Letter shewed to his Maieesty, aboue and beyond all ordinary constructions.

PARA-

PARALLEL.

3

In the *thirteenth* day of the twelfth Moneth, when thy decree *drew neere to be put into execution*, in the day that the enemies of the Jewes hoped to haue power ouer them, it was turned to the contrary, that the Jewes had rule ouer them that hated them, Hester 9. 1.

4

Whē *Hester came* before the King, hee commanded by Letters, that the wicked

3

Vpon the *fift* of *November*, God miraculouſly diſcouered this hidden Treason *not many howres* before the appointed time for the execution thereof.

4

To the end that our vnſained thankfulneſſe may neuer bee forgotten, but bee had

PARALELL.

wicked deuise
which *Haman* deu-
ised against the
Iewes, should re-
turne vpon his
owne head, Hester
9.25.

Wherefore the
Iewes ordained,
and tooke vpon
them & their seede,
and vpon all such as
ioyned themselves
vnto them that it
should not faile,
that they would
keepe those dayes
according to the
writing and ac-
cording to their
appoynted time e-
very yeare, verse
27.

And

had in a perpetuall
rememberance, that
all ages to come
may yeeld praises
to his diuine Maie-
sty for the same; &
haue in memorie
this ioyfull day of
deliuerance. Be it
therefore enacted
by the Kings most
excellent Maiesty,
the Lords Spirituall
and Temporall, and
the Commons in
this present Parlia-
men Assembled;
that all and singular
Ministers in euery
*Cathedrall and Pa-
rish Church,* or o-
ther vsuall place for
Common Prayer
within this Realme

of

PARALELL.

And that those dayes shall bee remembered and kept throughout every generation, every family, every province, and every citie, ver. 28.

And that those daies of Purim shall not faile from among the Iewes, nor the memoriall of them perish from their seed ibid.

Then Hester the Queene, the daughter of Abihail, and Mordecay the Jew wrote with all authority

of England, and the Dominions of the same, shall alwaies vpon the fift day of Nouember, say Morning Prayer, & giue vnto Almighty God thanks for this most happie deliuerance. And that all and every person & persons inhabiting within this Realme of England, and the Dominions of the same, shall alwaies vpon that day, diligently and faithfully resort to the Parish Church, or Chappell accustomed, or to some vsuall Church or Chappell, where the

PARALLEL.

thority to con-
firme the second
Letter of Purim,
ver. 29.

the sayd Morning
Prayer, Preaching
or other Seruice
shal be vsed, & then
and there to abide
orderly and soberly
during the time of
the sayd Prayers,
Preaching, or other
Seruice of GOD
thete to be vsed and
Ministred.

As this Feast of the Iewes was called
Purim from the Hebrew roote, signifying
a lot; so may this Feast of our Kingdome
be called Purim, either from the Hebrew,
Pur, signifying a Lot, because the Lot
which the Popish Traitors cast vpon vs
fell vpon themselues; or the Greeke, *πυρ*
signifying fire, or the Latine, *Pyrius pul-
uis*, signifying Powder, because on this
day God deliuered the King, and State,
from fire and Gunpowder.

For

For thy In-
struction
meditate
vpon

The great and manifold dan-
gers to which the Church
of God is subiect in this
world.

For thy Com-
fort recount

Gods miraculous & gra-
tious deliuerances of
his children euen be-
yond hope.

Quickene

Thy loyalty by the Admoni-
tion.

Thy thankesgiuing by the
Hymne.

Thy Zeale and Deuotion by
the Prayer ensuing.

THE

THE ADMONITION

God { Strictly forbids.
Dreadfull threatens.
Miraculously discovers.
Seuerely punisheth all
Treasons and Conspi-
racies.

*All that
feare God,
ought to ab-
horre and
detest all
traiterous
and bloodie
conspiracies
against the
Prince and
State: be-
cause.*

as we see in

1 CORAH.

2 ABSOLON.

3 ADONIAH.

4 ZIMRI.

5 Seruants of
Ammon.

6 SVLLAM.

7 HAMAN.

8 Seruants of the
Noble man in the
parable.

9 IVDAS.

Say

God for-
biddeth.

THE TEXT.

Say ye not a *confederacie* to all them to whom this people shall say a *confederacie*, neither feare ye their feare, nor be afraid, Esay 8.12.

Touch not mine annoynted, and do my Prophets no harme, Psal. 105.15.

Why doe the Kings of the earth set themselves, and the rulers *take counsell together* against the Lord, and against his *annoynted*, saying, Psal. 2.2.

Let vs breake their bonds a-
funder, and cast their cords from
vs, ver. 3.

Thou shalt not reuile the *Gods*,
nor curse the *Ruler of thy people*,
Exo. 22.28.

Detrafft not from , or curse
not the King, no not in thy
thought, Eccles. 10.20.

Threatneth

Thou shalt breake them with
a rod of yron, and dash them in
peesces like a potters vessell, Psal.
2.9.

Take

Take counsell together and it shall come to nought, speake the word and it shall not stand, for God is with vs, Esay 8.10.

They shall fret themselves, and curse their King, and they shall looke upon the earth, and behold trouble and darkenesse, dimnesse of anguish, and they shall be driuen to darkenes, Esay.8.22.

The Lord is knowne by the iudgement which hee executeth, the wicked is entrapped in the workes of his owne hands, Ps.9.16

These things hast thou done, and I kept silence, but I will reprove thee, and set them in order before thine eyes, Psal.50.21.

Discou-
nereth.

The bird of the ayre shall carrie the voyce, and that which hath wings shall tell the matter, Eccles.10.20.

Now Corah, Dathan, and Abiram, rose vp before Moses, with certaine of the children of Israell, 200 and 50 Princes of the Assembly, famous in the congregation,

Punisheth
as we see in
Corah.

gation, men of renoune, Numb.
16.2.

And they gathered themselves
against *Moses* and against *Aaron*
&c. ver. 3.

And the earth opened her mouth
and swallowed them vp, and all
their houses, and al that appertained
to *Corah* and all his goods,
verse 32.

Absolon.

Absolon sent spies ouer all the
Tribes of Israel, saying, assoone
as you heare the sound of the
trumpet, then yee shall say *Absolon*
raigneth in *Hebron*, 2. Sam.
15.10.

And *Absolon* rodde vpon a
Mule, and the Mule went vnder
the the thicke bowes of a great
Oake, and his head caught hold
of the Oake, and hee was taken
vp betweene the heauen and the
earth, and the Mule that was vn-
der him went away, 2. Sam. 18.9.

And a young man that bare
Ioabs Armour, compassed about,
and smote *Absolon* and slew him,
verse 15. *Adoniah*

Adoniah the sonne of *Haggith* exalted himselfe, saying, *I will bee King*, and hee prepared Chariots, and horsemen, and 50. men to runne before him, 1. King. 1. 5.

Adoniah.

And he conferred with *Ioab*, and with *Abiathar* the Priest, and they following *Adoniah* helped him, ver. 7.

And King *Salomon* sent by the hand of *Benaiah* the sonne of *Iehoida*, and he fell upon *Adoniah* that he dyed. 1. Kings. 2. 25.

Zimrie went in and smote *E-lah*, and killed him, and reigned in his stead. 2. Kings, 16. 10.

Zimry.

And the people that were encamped heard say, *Zimrie* hath conspired, and hath also slaine the King. Wherefore all Israel made *Omrie* the Captayne of the hoast King ouer Israel that day in the Campe, v. 16.

And *Omrie* went vp from *Gibethon* and all Israell with him, and they besieged *Tirzah*, verse, 17.

And it came to passe when *Zimrie* saw that the *Cittie* was taken, that hee went into the Palace of the Kings House, and burned the Kings house over him with fire and died, v. 18.

*The seruants
of Ammon.*

The seruants of *Ammon* conspired against him, and slew the King in his owne house, 2. Kings 21. 23.

And the people of the Land slew all them which had conspired against King *Ammon*, v. 24.

Sullam.

Sullam the sonne of *Iabesh* conspired against *Zachariah* and smote him before the people, and slew him, and reigned in his stead, 2. Kings. 15. 10.

Menahim went vp to *Tirshah*, and came to *Samariah* and smote *Sullam* the sonne of *Iabesh* in *Samaria*, and slew him, and Reigned in his stead, v. 14.

Haman.

Harbonah one of the chamberlaines sayd before the King, behold also the gallowes 50. cubits high which *Haman* had made for

Mor-

Mordecai, who had spoken good, for the King standeth in the House of *Haman*, and the King sayd hang him thereon, so they *hanged Haman* on the Gallows that hee had prepared for *Mordecai*, Ester 7. 9. 10.

A certayne Noble man went into a farre Countrey, to receiue for himselfe a Kingdome, and to returne, Luke 19. 12.

*The seruants
of the No-
ble man.*

But his Citizens hated him, & sent a message after him, saying: Wee will not haue this man to reigne ouer vs, v. 14.

Those mine enemies which would not that I should Reigne ouer them, bring hither *and slay them* before me, v. 27.

Men and brethren, this Scripture must needs haue beene fulfilled which the holy Ghost, by the Mouth of *David* spake before concerning *Judas* which was *guide to them that tooke Iesus*, Acts 1. 16.

Judas.

Now this man purchased a
B b 2 field

field with the reward of iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out, ver. 18.

THE HYMNE.

1^a **D**Escribeth her great & imminent danger.

2^b Ascribeth her deliverance to God onely.

3^c Declareth Gods iustice upon her enemies, in bringing the euill upon them which they intended against her.

Wherein
the Church

4^c The advancement of Gods glory.

4^d Prayeth for

5^f The protection of his children.

6^s The confusion of his and her enemies.

a If

^a If the Lord himselfe had not beene on our side may Israel now say, If the Lord himselfe had not been on our side, when men rose vp against vs, Psal. 124. 1.

They had swallowed vs vp quicke when they were so wrathfully displeased at vs, ver. 2.

^b But praysed be the Lord, who hath not given vs as a prey to their teeth, ver. 5.

Our soule is escaped euen as a bird out of the snare of the Fowler, the snare is broken and wee are deliuered, ver. 6.

Our helpe standeth in the name of the Lord which hath made heauen and earth, ver. 7.

Some put their trust in chariots, and some in horses, but we will remember the name of the Lord, Psal. 20. 7.

They are brought downe and fallen, but we are risen and stand upright, ver. 8.

They that put their trust in the Lord, shall be euen as mount Sion

B b 3 which

which may not bee remooued, but standeth fast for ever, Psalme 125.

1.

The hils stand about Ierusalem euen so standeth the Lord round about his people, from this time forth for euermore, ver. 2.

God is a righteous Iudge, strong, and patient, and God is prouoked euery day, Psal. 7. 12.

If a man will not turne he will whet his sword, hee hath bent his bow and made it ready, ver. 13.

Hee hath prepared for him the instruments of death, he ordaineth his arrowes against the persecutors, ver. 14.

Behold hee trauelleth with mischief, hee hath conceined sorrow, and brought forth vngodlinesse, ver. 15.

He hath grauen and digged a pit, and is fallen into the destruction which hee made for other, ver. 16.

For his tranile is come vpon his owne head, and his wickednesse is fallen

fallen upon his owne pate, ver. 17.

*The (*Papists) are sunked down in the pit which they made, in the same net which they hid priuily, in their foote taken, Psal. 9. 15.*

*Heathen.

The Lord is knowne to execute iudgement: the vngodly is trapped in the works of his owne hands, ver. 16.

All thine enemies O God shall feele thy hand, thy right hand shall find out them that hate thee, Psal. 21. 8.

Thou Lord shalt make them like a fisrie ouen in time of thy wrath, the Lord shall destroy them in his displeasure, & the fire shall consume them, ver. 9.

Their fruit shall bee rooted out of the earth, and their seede from among the children of men, ver. 10.

For they intended mischief against thee, and imagined such a deuice as they were not able to performe, ver. 11.

a Vp Lord, let not man haue

B b 4

the

the upper hand, Let the misbelievers be iudged in thy sight, Psalme 9.19.

^c Saue Lord, and heare vs o King of heauen, when wee call vpon thee, Psal. 20.9.

Be thou exalted Lord in thine owne strength, so will we sing and prayse thy power, Psal. 21.13.

^f Remember o Lord the children of Edom in the day of Ierusalem, how they sayd, downe with it, downe with it euen to the ground, Psal. 137.7.

O daughter of Babilon which art to bee destroyed, happie shall hee bee which rewardeth thee as hast serued vs, ver. 8.

For the Lord hath pleasure in his people, and helpeth the meeke hearted, Psal. 149.4.

Let the Saints be ioyfull with glory, let them reioyce in their beds, ver. 5.

Let the praises of God bee in their mouth, and a two-edged sword in their hands, ver. 6.

To

*To be auenged of the misbelee-
uers, & to rebuke the (idolatrous)
people, ver. 7.*

Heathen.

*To bind their Priests in chaines
and their Iesuites with linkes of
yron, that they may bee auenged
of them, as it is written: such honor
haue all his Saints, ver. 8. & 9.*

Kings.

Potentates.

THE PRAYER.

L Et euery one that *breatheth*
in these Realmes, and gaspeth
after the pure Springs of the wa-
ter of life, sing eternall praises to
the God of our saluation, for the
miraculous preservation of our
Church & State, from the *vaults*
of destruction, and breath of dis-
sipitation and confusion, wherwith
the King, Queene, Prince, No-
bles and Commons, to be as vp-
pon this day assembled, in the
house of Parliament, should haue
beene in a *mist of darkenesse* and
cloud of powder blowne vp with
an horrible thunder-clap into the

* whole
burnt offering.

trembling ayre. *Cursed bee their wrath of traiterous Papists, for it was fierce, and their rage for it was crnell,* nay furious, nay monstrous and prodigious, to cut off the *roote* and all the *branches* at one blow, to remoue and overthrow the foundation of Religion, and policie with one list, to offer vp the Royall stem, and the Flower of all the Nobilitie and Gentry, the Lords spiritual and Temporall, the Bishops, Earles, Barons, Iudges, Knights and Burgeses, as a * *Haulocost* to the *Molocke of Rome*. Had not thy providence ô Lord ouer-shadowing their wisedom, and thy power ouer-reaching their strength, and conquering the power of Man, discovered and defeated this hellish stratagem of the Prince of darkenesse and Miners of Antichrist: we had scene the dreadfull Image of that last and terrible day. When the Sonne of man shall descend in flaming Fier to render

render vengeance to them that know not God, and obey not the Gospell. Wee should haue heard lowder out-cries and lamentations then the mournings of *Adradrimmon* in the valley of *Megiddo*. When soueraigne Maiesty and Ecclesiasticall and Ciuile authority, and publike iustice, and all the honour, dignity, and power of the kingdome should haue laine in the dust, or floted in the ayre. When they who alone could haue set order in such a dismall confusion, were all on the suddayne swept away. When the blame of so horrible a massacre should haue beene layd vpon the most zealous Professors of the truth. V Vhen the Popes Bulls should haue beene fixed vpon the gates of our chiefe Cities, exposing the liues and Estates of all (that had not his marke in their forehead) to spoyle, ruine, and destruction. How would Atheists Papists, bank-rupts, and all kind
of

of male-contents *made haucke* of all things. How would they haue triumphed in the downfall, and daunced in the Ashes of the Church and Common Wealth? How soone would they haue turned this most flourishing Iland into a desert: *Our ancient riuet, the riuer Thames,* into the dead sea, our Land into *Acheldama,* a *field of Bloud,* our strongest towers and most magnificent Buildings into a *Babel* of Confusion: Our chiefe Cities into *Golgarthas* Places of dead mens sculles. O let it not bee tould in *Gath,* nor published in *Askalon,* lest the heathen and infidels abhor the name of our Nation that bred vp such vipers: or blaspheme the holy profession of Christians for their sakes, Or if the report of such a crying, or rather *thundering* sin, cannot but be heard to the vttermost parts of the earth. Let the Authors and Actors be descried, to bee no right beleeuers, but heretiques

retiques and miscreants: No seruants of Christ, but factors for Antichrist, and let the Turkes, & Moores, & Indians, & all Pagans, togethar with seduced Papiists in the world know, that thou ô Lord *whom wee worship in spirit and truth*, didst miraculously detect, & graciously preuent this bloudie designe, entrapping the wicked deuisers in the *worke of their owne hands*, and taking the incendiary in his owne traine. *The waters saw thee ô God, the Waters saw, & swelled against the proud Spanish Fleete, the winds saw thee ô God, the winds saw thee, and furiously blustered at it, and both winds and Seas obeyed thee in dissipating and ouerwhelming it in the narrow seas. And now the Fier and powder saw thee ô God, and it flew in the eyes and faces of them that would haue put out all the eyes of this Iland, and defaced the whole beauty of this Kingdome for euer. Death*
receined

receiued the word and destruction obserued Law : and confusion it selfe kept order in blowing vp their estates, and carrying vp their quarters and fixing them for a terrour to all Iesuited Traitors ouer that House, and in the very place whither they would haue with Gunpowder sent vp all the principall *Members* of our body politique. Euery eye may now see that dreadfull iudgement denounced in thy Word fallen vppon the eyes that waited for the destruction of our Church and Common Wealth. *The yong ravens of the vally pecke at them : and the foules of heauen haue eaten them.* Thus hast thou hitherto fought for thine annointed, and thy dearest Spouse, and thou art still the same God with whom there are *issues even out of death* it selfe. Wherefore we beseech thee set our affiance in thee and fasten our loue more and more vnto thee. Imprint the memory

mory of this wonderfull deliuerance in our hearts, & the hearts of our seed with the point of a Diamond, that the *children that are yet vnborne*, may in succeeding ages praise thee for it. Giue vs a sight and sente of our *crimson and skarlet* sins that brought vs so neare euen to the brinke of so *blondie* a destruction and vtter desolation: and open the eyes of the *seers of Israell* that they may in this our day looke to those things that belong to our peace: and preuent the danger, and hinder the growth of that Romish Weede, which if it bee not cut off by the execution of wholsome lawes (in that kind prouided) in time will ouerun the garden of thy Spouse, and destroy all her *pleasant plants* and flowers. Stirre them vp seriously to consider that though the *match* by thy prouidence bee taken out of the *hand of the Traitors*, that the danger is not yet past: but that they must follow
the

the traine, and search the *lowest and darkeſt corners of the Vault*, and digge into the *barrels of powder*, and finding that it was digged out of the *Rocke and foundation of the Ieſuites Trent faith* that they ought to bend all their forces, and by armes and lawes ſuppreſſe it, and keepe out the *Grand Enemy of the truth and our peace*, that he neuer get footing in this Kingdome. Let no ſuch miſts of fayre głoſſes and pretences bee caſt before their eyes, but that they may clearly ſee that the *Biſhop of Rome* is the *engineer of theſe works*, Ieſuiticall perſwaſions and doctrines are the *train*, diſloyall hearts the *Vaults*, ſeditious counſell and practiſes the *powder*, and idolatrous blind zeale is the *fire* that hath heeretofore, and is alwaies readie to ſet all Kingdomes and States, profeſſing the truth of the Goſpell, in a combuſtion. Diſcouer o Lord more and more the

man

man of sinne, and make him seeme as odious to vs, as he is abhominable in thy sight. Alter their temper, or spue them out of this Kingdome, who are neither hot nor cold among vs. O let the ioyfull Mattens on our fift of November, and the dolefull Euen-song on theirs, conuince the consciences of all Enemies of the truth, that thou mightily supportest the frame & Frabrick of our Sion, but hast pulled downe the floore, and wilt in due time the walls of their Babylon.

See the booke entituled the Dolefull Euen-song.

The close out of Scripture.

So let thine Enemies perish o Lord, but let them that loue thee, bee as the Sunne when hee goeth forth in his strength.

Iudg. 9. 31.

The

*The thankesgiuing of the Church
of England.*

*Set forth
by authori-
tie. 1605.*

NOT vnto vs ö Lord, not vnto
vs, but to thine name be as-
cribed all honour and glory in all
Churches of the Saints, through-
out all generations. For thou
Lord hast discovered the snares
of death, thou hast broken them,
and wee are deliuered, bee thou
still our mighty Protector, and
scatter our cruell enemies which
delight in Bloud, infatuate their
counsell, & root out that Babylo-
nish and Antichristian sect, which
say of Ierusalem, downe with it,
downe with it euen to the ground,
& to this end strengthé the hands
of our gracious King, the Nobles
and Magistrates of the land with
iudgement and iustice, to cut off
these workers of iniquity, whose
Religion is rebellion, whose faith
is faction, whose practise is mur-
thering of soules and bodies, and
to

to roote them out of the confines and limits of this kingdome, that they may neuer preuaile against vs, and triumph in the ruine of thy Church, and to giue vs grace, by true and serious repentance to auert these & the like iudgements from vs. This Lord we earnestly craue at thy mercifull hands, together with the continuance of thy powerfull protection ouer our dread Soueraigne, the whole Church, & these Realmes, and the speedy confusion of our implacable enemies, & that for thy deare Sonnes sake our onely Mediator and Aduocate. *Amen.*

THE

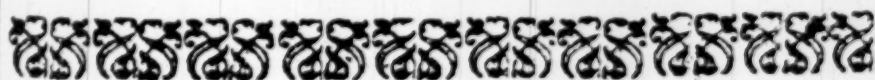
THE
PRACTICE
of Extraordinarie
DEVOTION.

Consisting in the Religious ob-
serva^{ti}on of Fasts

{ Publike.
{ Priuate.

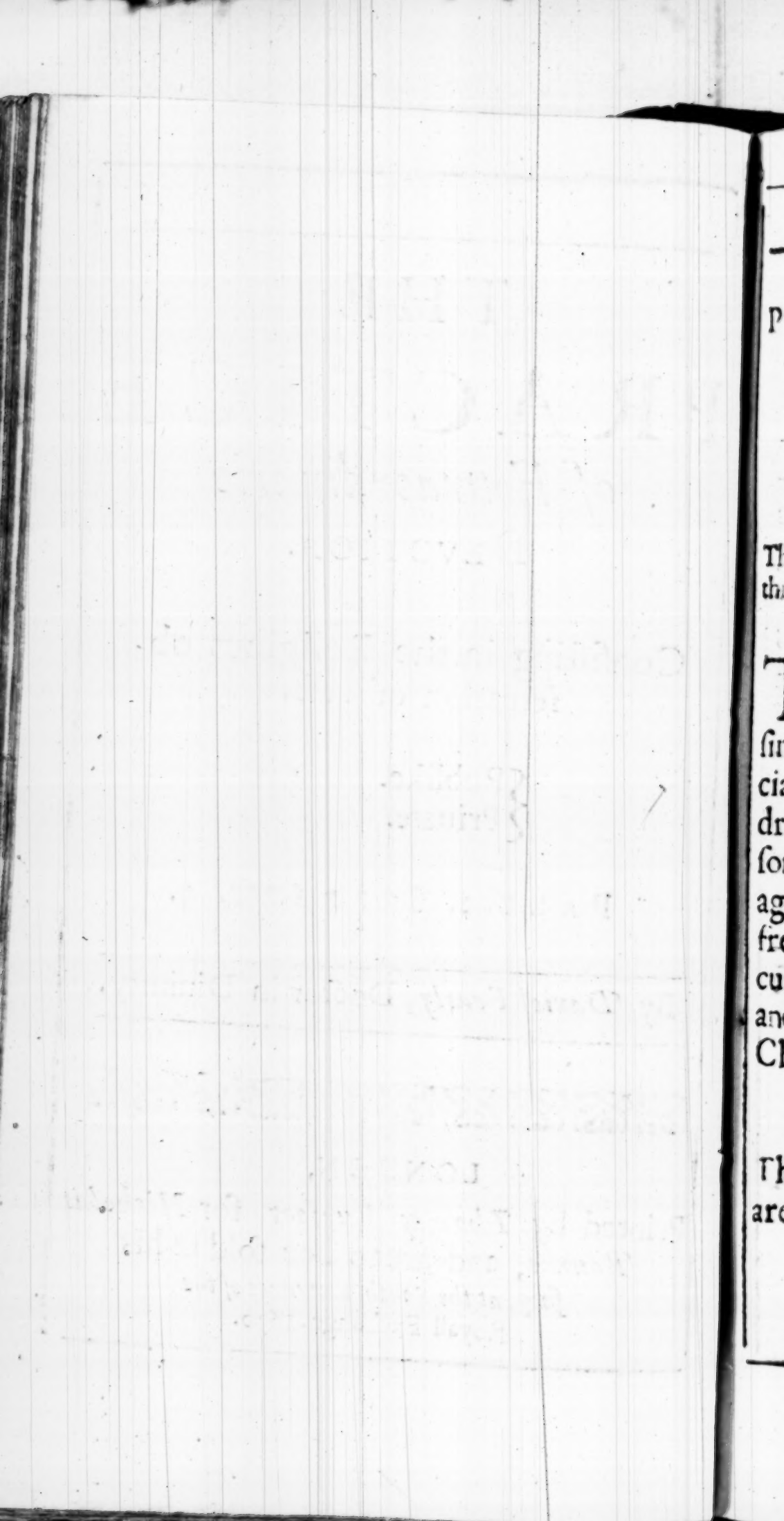
PART. 2. SUPPART. 3.

By *Daniel Featly*, Doctor in Divinity.



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Royall Exchange. 1630.



PART. 2. SUPPART. 3.

The Christian FASTS

*Devotion.**Of FASTS in generall.*

There is a
three-fold Fast

{ 1. Fast from sinne.
 { 2. Fast for sinne.
 { 3. Fast against sin.

THe Fast from sinne ought to be perpetuall. The Fast for sinne is extraordinary, vpon speciall occasions to auert some dreadfull iudgement, or auoyde some imminent danger. The Fasts against sinne ought to be more frequent, and according to the customes of the ancient Church; and the present practise of the Church of England.

{ Weekly on the Fridaies.
 { Monethly, on the Holy-
 They are— { day Eeues.
 { Quarterly, in the Ember
 { weekes.
 { Yearly, in the Lent.

The

THe Doctrine of fasting hath met with errors and superstitions on both hands : Some ascribing too much to it, and placing the immediate and principall worship of God in it : some ascribing too little, and making it no matter of Religion at all : Some superstitiously obseruing ; and others out of a contrary superstition scrupulously declining the obseruation of all Fasts appointed by the Church. To steere thy iudgement in a middle course betweene these rockes on both sides, conceiue thus of the nature of Religious acts, the seuerall kinds of Fasts, and the vse thereof.

A religious act or worke may be taken :

1. In a larger sense for any work commanded by Christian Religion, in which sense all the duties of the second Table may bee called Religious acts, or workes, as well as the first.

2. In a more restrained acceptation, for such workes and acts in which Religion, properly taken for the worship of God consists : And these

are of two sorts:

1 Principallas

Beliening
in God,

Praying
& the like

2. Accessarie seruing as
helps or preparations
to the princi-

—pall as,

Watching,
Fasting and
the like.

C c

Fasting

*Qui Deum
per escas
colit, propè
est ut Deū
ventrem
habeat.*

FAſting is not to bee eſteemed ſuch an act of Religion, as wherein principally and immediately we worſhip God; for the Kingdome of God (as the Apoſtle teacheth) *conſiſteth not in meats and drinckes*, neither in feaſting or faſting: and *Tertullian's* cenſure is obſervable. *He that worſhippeth God by meates, or placeth worſhip in them, is not farre off from making his belly his God*; yet it may be truly called not on-ly a good worke, but alſo a religibus, *i. e.* a worke commanded by Religion, and tending to Religion, as a preparation and helpe thereunto.

There

There are diuerse kindes of
Fasts, but they may bee re-
duced to

1. The spirituall or Me-
taphoricall, wherof we
reade, Esa. 58. 6. *Is
not this the Fast that I
haue chosen to loose the
bonds of wickednes? &c.*

This abstinence of the
soule from the *forbiddē*
fruite of sin, though it
may be termed a Fast in
regard of the restraint
of our carnal appetites:
which as greedily de-
sire sinful objects, as the
stomacke doth meate:
yet is it indeed in ano-
ther respect a Feast as
Salomon calleth it, prou.

15. 15.

2 Corporall or proper
when we abstaine from

Cc 2 bodily

bodily sustenance, and
this is

1. Constrained and
inuoluntary when
we want.

two fold :

Stomack to
meat as in
Sicknesse, or
Meate for
our stomak
as in famin.

2. Voluntarie or
deliberately vn-
der taken.

Subdiuis

S V B D I V I S.

A Voluntary Fast, wherein
wee abstaine from meate
though we could, &
might eate, is

- 3 fold : {
1. Medicinall, when we
forbeare all meate,
or certayne kindes
of meates or drinckes
for a while, for the
preuenting of some
sicknesse, or reco-
uering our health.
 2. Ciuill, when some
kind of meate, or
drinke is forborne
for the profit of the
Common-Wealth.
 3. Religious, when our
abstinence is for
holy and Religious
ends (afterwardes
expressed.)

S V B D I V I S. 2.

Religious Fasts are

either { Private, of which see hereafter.

Publike, such as are commended by publike authority, and these are (ry

Extraordina- as in time of Famin, war or Plague, of which see

either { Formes see forth in the yeare 1625.

as also 1626.

and 1628.

by his Ma- iesties autho- rity.

Ordinary, as Lent, and Embers, and the like.

Of

Of the Vse of Religious Fasts.

The right Vse of Religious Fasting consists.

- In the
- 1. Manner, if it bee sincere, not Hypocritical.
 - 2. Measure, if it be moderate, as our health will permit.
 - 3. End, which must bee

- 1. To tame and subdue the flesh, such was S. *Pauls* Fast, 1. Corin. 9. 27. *I beat downe my body and bring it into subiection.*

- 2. To testifie our humiliation, & sorrow for our sins, and to auert some fearefull iudgement : Such was the

the Niniuites Fast, Ionah 3. 5. So the people of Niniveh beleev'd, and proclaimed a Fast and put on sackcloth from the greatest of them even to the least.

3. To quicken Zeale, and Devotion, and thereby obtaine some spirituall or temporall blessing, such was Hannahs Fast, (Luke 2. 37. Shee departed not from the Temple, but served G O D with Fasting and Prayer night and day) and the like was Q. Hesters fast

Of the abuses in Fasting.

The abuse of a Fast likewise
is seene

1. Manner, if wee abstaine from one kinde of meate, and feede daintily on another, forbear one meale and glut our selues another: See hereof a learned discourse this yeare printed, Intituled

*THE EPICVRES
FAST.*

In the

2. Measure, if we continue Fasting, so long that we much thereby impaire our strength, or endanger our health; and for this, holy *Basil* is by some of the Antients taxed, and *Simon Stylites*

Histor eccl.
c. 26.

and *Marana*, & *Cyra*, two Religious Matrons, deserue much more to be reprooued: who (if *Theodoret* may bee beleeued) held out a fast full forty dayes; vnlesse wee say, it was miraculous.

3. Cause or end, if wee keepe a Fast to satisfie or merit thereby as Papists doe, or to colour any wicked designe as *Iezabel* did, or wee abstaine from certaiue kinde of meates, out of an opinion or erroneous scruple of conscience, that such meat is of it selfe vncleane, as the *Tatians*, and *Encratites* did, or that it is now forbidden in the time of the Gospell

pell, as it was vnder
the Law, as some
Iudaizing Christians
falsly conceiue at this
day.

OF

OF THE LENT FAST.

*Tertul. pre-
script. ad-
uers. hereti-
cos. c. 3.
ex personis
prohamus
fidem, an
ex fide per-
sonas?*

IF that golden rule of *Tertulli-
an* might take place, viz. to
iudge of men by their Faith,
and not of Faith by men, all our
heate of disputation about the
keeping of Lent Fasts, would
soone bee turned into seruour of
denotion. For setting aside the au-
thority of some great *Masters in
Israel*, whose opinion ouersway-
eth the Iudgements of many :
what is there in the constitution
or obseruation of the Lent Fast
in England, that may trouble the
conscience, or stagger, much lesse
subuert the Deuotion of any Re-
ligious mind?

If the Christian Magistrate,
ciuill or Ecclesiasticall, or both
ioyntly may appoint extraordi-
nary dayes of pensue humiliati-
on

on (as these professe they may)
 why not as well ordinary : if vpon
 vncertayne occasion, why not
 vppon certayne : if vpon various
 dayes , why not vpon set , and
 fixed : if weekly, why not year-
 ly : if for the preuenting, or auer-
 ting a temporall iudgement, why
 not much more for the remoo-
 uing a spirituall? Christian liber-
 tie may stand as well with the
 one as the other : and God for-
 bid , that any obedient childe of
 the true Church should dreame
 of any such Christian liberty , as
 shaketh off the yoke of obedience
 to our lawfull Superiours in
 Church or Common-Wealth.
 The holy Apostle St. *Paul* who
 standeth most for Christian li-
 berty, yet inioyneth *obedience to*
them that haue the oversight of vs
in the Lord, and *subiection in ge-*
nerall to all higher powers. They
 themselues who stand at a bay
 with our Church about Lent,
 and Embers , and Eue-Deuoti-
 ons,

Gal. 5. 1. 13.

Phil. 2. 12.

Heb. 13. 17.

Rom. 3. 1.

Zach. 7. 5.

*P. in nat.
hist. lib. 12.
c. 15.*

*Sudant
sponte pri-
usquam in-
cidantur
stacten cui
nulla prae-
fertur.*

*Eccles.
Polit. l. 5. c.
72.*

ons, and Fasts, presse with much vehemency the examples of publique extraordinary Fasts inioyned by authority in the Jewish Church: neither can they alleadge any colourable reason why the ordinary set Fast (of the fifth and seaventh moneth) kept in that Church, mentioned by the Prophet *Zachary*, should not serue as well for presidents to vs as the other? Doubtlesse as that Myrrhe is more precious which drops from the tree of it owne accord, then that which runneth after pricking or incision: so those Deuotions are more kinde and pleasing to God, which loue and a desire of growing in spirituall grace moue vs to: then such as present necessity, and horror of imminent iudgements extort from vs. *Nener to seeke after God save onely when either the crib, or the whippe doth constraîne, were brutish seruility, and a great derogation to that which is most predominant*

minant in man: if it had not some time a voluntary accesse to God and of conference as it were with him: all these inferiour considerations layed aside. In which sequestration, for as much as higher cogitations do naturally drowne, and bury all inferiour cares, the minde may aswell forget naturall, both foode and sleepe, by being carried aboue it selfe, with serious, and heauenly Meditations, as by being cast downe with heauinesse, drowned and swallowed vp with sorrow.

None but such as are bread vp in the Schoole of *Aerius* will simply oppose *stataieiunia* or set fasts. Admit then (as cōsequently to their owne Tenets they must) that it is in the power of the gouernors of the Church to ordaine a new Lent Fast: why is it not alike in the power of the same Church to establish the obseruation of the old Lent if not brought into the Church by the Apostles

Trip. hist. c.
9. Mens A-
postolorum
fuit non de
diebus festis
sancire sed
predicare
bonam con-
versationem
& pietatem
ἡ τριακον-
τα ἡ μὴ
ἔσθωτε.
l. 5. c. 12.

In ignat.
exercit. x.

Apostles themselves, who (as the Author of the Tripartite History truly obserueth) *Intended not to enact Lawes of Fasts or Feasts, but to plant Faith, and preach a godly life, and an holy and heavenly conuersation*: yet by their immediate successors? For *Ignatius* Saint *Iohns* Scholler, in the Epistle to the *Philippians* (acknowledged to bee his by learned Protestants as well as Romanists) writeth thus of the Lent Fast: *Neglect not the keeping of Lent.* For it hath in it a resemblance or imitation of *Christs conuersation*. From *Ignatius*: *Clemens* might borrow it and insert it into the number of Apostolike constitutions (if that *Clement* liued after *Ignatius*, as *Vedelius* contendeth,) or *Ignatius* might take it from him, if the Author of that book of Apostolike Canons were the Antient *Clemens* mentioned in Saint *Pauls* Epistles. Howseuer *Ana-*
stasius

statius Nicaus in his Booke of questions on the Scripture, alledgeth such a fragment of an Apostolicall constitution.

It is true, which Saint *Augustine* writeth that neyther *Christ* nor his *Apostles* preciselie defined on what dayes wee ought to Fast, and on what dayes we ought not, but they left it to the discretion of the governours of the Church: to set them downe who haue done it with much variety. To which point *Ireneus* and *Socrates* speake so fully, that I maruell how Cardinall *Bellarmino* and other Romanists versed in antiquity, can reconcile their Iudgements with their learning: who make Lent Fasts as it is this day obserued in the *Romane Church*, a diuine sanction, and an Apostolike tradition, binding all Churches to the like obseruation. Were it so, there could not haue beene that variety in the keeping Lent Fast in the
Primitiue

Quaest. 77.

Epist. 86.

Quibus diebus oporteat ieiunare & quibus non oporteat. precepto Domini vel Apostolorum non video definitum, &c.

Citat. by
Euseb. lib. 5.
Eccles. hist.

τὴν καὶ ἀ-
πλότῃ α καὶ
ἰστοίαν π. 17.
c. 21.

Primitive Church, whereof both *Ireneus*, *Socrates*, and other anti-ent Writers beyond exception give vs notice. *Ireneus* in his Epistle to *Victor*. There is not onely a question about Easter-day, but also about the manner of Fasting (before it.) For some say we ought to fast one day, some two, some forty (reckoning the night houres into the day.) This variety began not in our time, but long before us in the dayes of our Ancestors, who kept not exactly the custome of them that in simplicity and after a private and peculiar manner, obey private authority deliuered it to posterity. *Socrates* in his fifth book of Church-story accordeth with *Ireneus* in setting downe the diuers obseruing of the Lent Fast.

At Rome they Fast three weekes, before Easter, (saue onely on the Lords dayes which are exempted from the Fast.) In *Illyria* and all *Greece*, and *Alexandria*

andria they begin their Fast sixe weekes before Easter, and they call this time *παρασκευαζαντες*, a Fast of forty dayes or Lent. Some begin their Fast seauen weekes before Easter, and although they sometime intermit their Fast, and in all fast but fifteene dayes, yet they call it the forty dayes, or Lent Fast. Neither is there a difference onely in the number of dayes, but in the manner of abstinence also. For some eate no living Creature this time, others eate fish onely, others fish and fowle, because the fowle as fish were made of the water: some feede upon dry bread only, others eate not a bit of bread, some abstayne from all hard fruit, and from egges. Hereupon hee inferreth that the Apostles in these things left all men free, and that this variety proceedeth from the severall Governours of each Church, establisshing such order herein as they thought good. Sozomen in his seaventh booke, noteth

ἡ ἐκείνη
 ὑμῶν καὶ
 ἀποστολῶν
 ἐν τῇ ἐκείνῃ
 οἱ Ἀποστολῶν
 c. 19.

Epist. ad
Card. Mag.
derat. 70.

Part. 10. c. 6.
130.

teth the like variety in the keeping Lent. And *Alcquins* maketh mention of a three-fold Lent. First, of eight weekes kept by some East-ward people. Secondly, of seauen weekes kept in all Greece. Thirdly, of six weekes kept in the Romane Church. Doctor *Filfack* the Sorbonist out of the Councel of *Tribur*: c. 7. and *Burchard* l. 6. c. 7. and *Iuo Carnotensis*, and *Beda* in his penitentiall, bring in euidence of three seuerall Lents in the yeare, obserued in *France* and *England*: of which, the Lent before Easter was called The great Lent.

Out of which various obseruation of Lent in the Primitiue Church, as the errors of the Papists is discovered, who inforce their Lent as an Apostolike tradition, to be kept vnder paine of damnation; so also their ignorance is described who misconceiue our Lent to be a meere Romish

mish deuise, or Popish tradition.

And because this opinion in many (otherwise well affected) to religious fasts, is like the colliquintida, that turneth their stomacde against the wholesome foode of their soule, provided for them in the Lent: I desire them as they tender the improuement of their deuotion by religious fasting to consider seriously both how weake, and how false an exception it is.

First how weake it is; For if it were granted that in later ages we in the Westerne Church had receiued from *Rome* the Lent fast, together with the Scriptures, Sacraments, and ordination of Priests and Deacons: must wee therefore cast all these away, because we receiued them from so bad a hand?

Let the Church of *Rome* be held a schismaticall, or hereticall Church, the *Whore of Babylon*,

lon, that hath dyed her garments skarlet red in the blood of the Saints : yet I know no Law of God or man forbidding vs to accept euen from her a sacred Iewel. If shee haue flurred, defiled, or defaced it ; we may, nay wee ought to wash, rub, brighten, & refine it. Wee may *not cast holy things to Dogges, nor Pearles to Swine* : but we may and ought to take holy things from Dogges, & Pearles from Swine. As wee may not follow a Saint in euill, so we may follow the greatest sinner in any thing that is good.

Virgen 3.

Now albeit the Church of Rome be very foule, and like the vncleane bird in the Poet *Contagium omnia fadat*, fileth all she layeth her claw on : yet all euill is not in her ; neither is all that is in her euill. And if she haue any good in this kinde, they haue better right to it who are better, and will vse it well, then she who abuseth it.

But

But wee may spare this defence in this case. For it is most evident that the dedication of a fast before Easter, called *Quadragesima*, or Lent, is by many hundreth of yeares more ancient then any *Romish* or *Popish* tradition properly so called.

I haue produced already vncontrolable euidence hereof. All Churches in the first and best ages kept not Lent alike, but all kept religiously a fast of fewer or more dayes or weekes before Easter, and they called it all *Quadragesimam*, or Lent.

Θεοπ τριδε μῆνες δευτεροῦ πέν-
τεκαθάρ.

Hom. 16.

Onely *Aerius* the Hereticke with his aukeward Schollars crossed the way of the ancients, and when they most pulled in, he let loose the reines to his carnall appetite. On Church-fasting dayes, especially the weeke before Easter, when with vs, saith *Epiphanius*, custome admitteth nothing

Ediph. here

75.

iuxta lat.

iuxta grac.

77.

χαμνίας
ἀγνίας κα-
κοπαθείας
ἐνεσφαιρίας
ἐνκαρνιαίας
καὶ πασῶν τῶν
ψυχῶν σωμα-
τείῳ.

nothing but lying downe upon the earth, abstinence from fleshly delights and pleasures, sorrowfulnesse, dry and vnpleasing meates, prayer, watching, fasting, all the medicines which holy affections can minister: they are up betimes to provide for the belly, and when they haue filled their vaines so full that they swell againe, They make themselves merry, and scoffe at this our seruice (or exercise of mortification) wherein wee are perswaded we please God.

Now I leaue it to the discreet Christian to iudge whether it bee safer and of better report to goe in this crosse way of Heteroclit heretickes, or tread in the path of the ancient Doctors of the Church: wherein wee may trace a Lent fast euen from the footsteps of Christ and his Apostles. *Tertullian* saith, That our Lord in his baptisme and fast after it, hath dedicated or halowed the fasts of all of vs: and
Saint

Aduers.
Psych.c.8.

Saint *Basil* goeth further, hee maketh Christs Fast not onely a precedent for our imitation, but a law for our obseruation; Precious, saith hee, is the number of Fortie which Christ honoured by his fast of forty dayes, whereby it passed for a diuine Law in the world. S. Ambrose exceedeth in commendation of the Lent fast; It is good, saith hee, to fast at all times, but best to fast with the Lord in the Lent; For this Lent fast of 40. dayes the Lord consecrated by his owne fast: What a Christian art thou, who feapest when thy Lord fasted: Hee fasted for thy saluation, wilt not thou fast for thine owne sinnts? This is the time of Heauenly Physicke for the soule, in which wee may wipe away all the spots, and cure all the maladies of vices by Fasting, if by faith wee relie and call vppon the Physitian of our soules. S. Augustine alleadgeth the Law, Prophets, and Gospell also for

D d

the

*Homil. 20.
in 40. Martyres.*

ἐν ἡμέραις τῷ
νισσηὰ δι' ὃ
Νημεσίαν
ἰστοῦθ' ἐν
τῷ κόσμῳ.
Ambros.
Serm. 34.

*Serm. 27.
Hoc est tem-
pus Cœlestis
medicinæ,
&c.*

*Ep. 119. ad
Ian. c. 15.
quadragesima
sancti ieiuniorum
habet auctoritatem
in veteribus
libris, &c.*

*Serm. 3. de
Ieiun.*

*Homil. 16.
in Euang.
Quasi annus
decimas,
Deo damus.*

the Lent fast. The Lent fast hath truly ground or authoritie for it; both in the bookes of the old Testament in the fast of Moses and Elias, and in the Gospell also. For our Lord fasted so many dayes, demonstrating thereby the Gospels agreement with the Law and the Prophets. S. Leo yeeldeth a probable & pious reason of the first constitution of the Lent fast. Because the Diuell most rageth against the members of Christ, when they are to bee made partakers of the more holy mysteries (viz. of Christs body and blood) the doctrine of the holy Ghost instilled it into the mindes of Christian people, that before Easter they should prepare themselves by an abstinence of 40. dayes. S. Gregory the great, streigneth higher in his note vpon the Lent fast, hee will haue it offered to God as a holy tith of our time or tenth part of the yeere. If, saith he, the whole yeere consisteth of 365. dayes, and

we

we afflict our selves with Fasting
36. dayes, wee giue as it were the
Tith of the yeere to God: And to
the end, the holy number of fortie
dayes may be fulfilled, wee take in
by way of supplement, foure dayes
from the former weeke.

I might adde to these the te-
stimonies of ^a Eusebius, ^b Origen,
^c Cyril, ^d Epiphanius, ^e Athanasias,
^f Basilus, ^g Nazianzenus, ^h Nys-
senus, ⁱ Chrysostome, ^k Theophil, for
the greeke Church, as also of S.
^l Ierome, ^m Paulin, ⁿ Maximus,
^o Leo, ^p Chrysologus, ^q Isidorus,
and many other for the Latine
Church: But by purpose is not
to glut the Reader in this argu-
ment of fasting with variety of
quotations: but to giue him mo-
derate satisfaction in this poynt,
that Lent is no late Popish tra-
dition, but a most ancient Chri-
stian obseruation of longer stan-
ding by many hundreth of yeers
then the first stone in the tower

^a l. 5. hist. c.
24.

^b Hom. 10.
in Leuit.

^c Catech. 1.
c. 18.

^d In com-
pend.

^e In Epist.
ad orth. de
pers.

^f Orat. 2. de
iciun.

^g Orat in
sanct. laua-
cr.

^h Orat. de a-
mand. paup.

ⁱ Chrys. hom
l. 1 in gen.
ex homil. 73
ad pop. An-
tioch.

^k In Epist.
pasch.

^l In cap. 58.
Es. & Epist,
ad I. et am

^m Epist. ad
I. et am.

ⁿ In serm.

de quadr. ^o supra. ^p serm. de quad. ^q l. 1. de diu. offic. c. 36.

of the Romish Babel.

And if it bee so : If wee may fetch the Lent Fast from an highr and clearer source, then the puddle of Romish tradition, What objection of any moment can bee made against our Lent Devotions ?

The abstinence from daintier meates and drinkes, and often forbearing our daily repast, is but to master our flesh, or to punish it for former riot, and to afflict our soule for our sins, and to fit both body and soule to religious duties then more frequently to bee performed. And if this bee superstition, what is Religion ?

If wee may, nay, wee ought to sympathize with our fellow members, how much more with our Head ? If it be charitie to weepe with our brethren that weepe, and accord with them in their groanes, and cries, it must needs be piety to Fast with him
who

who fasted for vs, and to weepe with him who wept for our sinnes in all parts of his body, and that with teares of blood, to pray with him who offered vp *prayers with strong cryes for vs* vppon the Crosse. None but those that haue beene superstitious, euen in auoiding superstition, and haue banished piety it selfe vnder that name, euer condemned this kinde of compassionate Deuotion. The reformed Churches beyond the Sea, who hate the *very garment spotted by the Whore of Babilon*: yet both auow the antiquity, and allow the piety of our Lent Fast, being purged from Popish errors concerning it, and superstitions in it.

The Protestants of *Switzerland* in their latter confession of their faith, c. 24. Thus write of Fasts. *By how much the Church of Christ more seuerely condemneth gluttony, and drunkennesse, and*

Heluet. conf.
fcs.

Quadrage-
simale ieiun-
ium vetu-
statishabet
testimonia,
etc.

Confes. Bo-
hem. c. 15.

Hodie apud
nos multi-
ex veteri-
bus ritibus,
& consue-
tutine in-
troducitis
quantum
fieri potest
seruantur
qualis sunt
ieiuniorum
& feriarū
dies certi.

Augustana
Confess. artic
50.

all ryot: by so much the more er-
nestly, and vehemently she commē-
deth. Christian Fasts: which are
freely undertaken in true humility
to this end, to with-draw nourish-
ment from our wanton flesh, and
to serue God more seruently in spi-
rit.

The Lent Fast hath testimony
from antiquity, but because it
hath no command in the writings
of the Apostles, it cannot, nor
ought to bee imposed vpon the
faithfull vnder paine of damna-
tion.

The Protestant Churches in
Behemiah, keepe the Lent Fast
as wee doe: Thus they professe.
Many antient rites and customes
and kept by vs, as namely, the
dayes of Fasts and Feasts.

The Protestants of Germany
in that most celebrious confessi-
on set forth at *Augusta*, speaking
of ancient Fasts, especially the
Lent, professe against the abuse
but not the vse of them. The
Fast

Fasts themselves wee condemne not, but the traditions or ordinances (of the Church of Rome) which prescribe certaine daies and certaine meates, with great perill of conscience, as if these workes were necessary and essentiall parts of Gods worship; and a man might not bee saved without them, and that by this outward discipline, or exercise of Mortification, a man may merit remission of sinnes.

To summe vp all. If Fasts be commanded as well in the New Testament, as in the Old; If the Church may as well appoynt ordinary Fasts as extraordinary: If the Lent Fast took the occasion, and name from Christs Fast of forty dayes; was begun by the Apostles immediate successors, and hath continued in the Catholique Christian Church (though with some variencie in the number of daies and manner of keeping it) from the first plantation of religion to the reformation

*Non dam-
nantur ipsa
ieiunia sed
traditiones,
quæ certos
dies certos
cibos præ-
scribunt, cū
periculo
conscientiæ
&c: tanquā
sint neces-
sarij cultus.*

thereof: If since the reformati-
on the Protestant Churches be-
yond the Sea either keepe it as
wee doe, or allow of our keeping
it: If none but the Aerian Heri-
ticks of old, & a few Separatists of
late impugne the obseruatiō ther-
of: let vs who breath in the purest
aire of al the reformed Churches,
& are freest from fogges of Ro-
mish superstition, retaine our
Lent and obserue it according to
the holy iniunctiōs of our church
& account it as it is termed in our
Language, *A sacred loue*, or a spe-
ciall time *Lent to vs* by God, to
call our selues to account for mis-
spending the rest of the yeare, to
bewaile our sins in sackcloth, and
ashes, to bring downe our proud
flesh & subdue it to the Spirit, to
improue our Talent of grace by
frequency of Religious exercises,
and to prepare our selues for the
most publique, sacred, & solemne
participation of the body & bloud
of our Redeemer at Easter.

Cer-

Certaine doubts touching the
Religious keeping of the
Lent Fast, cleared.

Question. I.

*Are we to esteeme of the Lent Fast
as a diuine or a humane institu-
tion?*

Answer.

Religious Fast is a diuine or-
dinance, but the prescripti-
on of the precise time and man-
ner, is an ecclesiasticall and
humane constitution, not repug-
nant, but agreeable to the Word
of God.

To Fast Religiously at some-
time, is Gods command, at this
time to wit, in Lent is the Chur-
ches precept. That immediately
bindeth the conscience, this me-
diately; that absolutely, this vpon
supposall, that this lawfull in-
junction of the State or Church,
be sufficiently made knowne to
all her obedient children.

Question 2.

*Is our abstinence in Lent meerely
ciuill or Religious?*

Answer.

Dan. 10. 3.

OVr abstinence in respect of the kind of meate, to wit, al sort of flesh of beasts, or fowle, is meere ciuill? but in respect of the quality of the meate we eate, and the measure, that is, our forbearing al dainty costly, and more pleasing meates, and drinckes, as *Daniel* did, as also our more sparingly feeding at our meales, and oftentimes missing them is Religious, or vpon Religious & spirituall considerations. I answer therefore briefly, the Lent fast is a mixed constitution, as it followeth in the next Section.

Of

*Of the nature and ends of the
Lent Fast.*

THE Lent Fast is a mixed constitution; partly ciuill, appoynted by the King or State, to preferue young cattell, spend fish, and encourage fishermen: Partly Ecclesiasticall ordered by the Church for Religious ends, as those that haue a care of their bodily health vsually purge in the Spring: so the Church of God hath thought fit to prescribe this *physicke* of fasting for the soule in the same season of the yeare, for these ends especially.

1. To beate downe the flesh at that season when (by reason of the heate of the blood) it vsually waxeth most wanton. The anciēt Romans vsed to hallow a spring to God, & the primitiue Church disdaining to bee outstripped by the heathen in any thing that
- sauoured

*Ver sacrum
facere.*

favoured of deuotion, likewise consecrated the spring to the more strickt Seruice of *God* by fasting and prayer then at other times.

2. To conforme the members to the Head. In this season of the yeere our Lord's *Agony* and bitter Passion were endured, and are remembred: & therfore most fit it is that by fasting, watching, and teares, we expresse true remorse and sorrow for those our sinnes which were the causes of those his sufferings

Godfrey of Bulloigne after he had conquered the holy land, & regained it frō the Saracens, yet would neuer bee crowned there, saying, *That it was not fit that the seruant should were a crowne of gold there where the Lord & Master ware a crowne of thornes.* Neither would Christ's dearest Spowse at that time of the

the yeere crowne her selfe with *rose-buds* in which Christ ware that crowne of thornes : nor lye in beddes of downe when hee lay on the hard bed of his Crosse. nor *fare deliciously*, or drinke liberally when he had nothing but *gall* giuen him to eate, and vinegar to drinke.

3. To prepare vs to the celebration of the Feast of *Easter*, and the participation of the Blessed Sacrament. What time fitter to call our selues to an accompt for the whole yeere, then at, or before the time which the Church hath appoynted, & is in it self most proper ; for the most generall and solemne communion of the *Lords body & blood*.
4. To celebrate, and (as farre as we are able) to imitate our Lord's Fast of *forty dayes*, at least by some kinde of abstinence during that wholetime

to imprint that miraculous
fasts of our Sauour for vs
deeper in our memories.

Question. 3.

*How can our Sauours fast of forty
dayes bee any patterne for our
Lent, sith that fast of Christ
was miraculous?*

Answer.

Albeit many excellently
learned Doctors of the re-
formed Churches vpon this
ground, that Christs fast was mi-
raculous, deny that wee can or
ought to imitate him therein:
and S. Chrysostome (as hee is al-
leadged by them) seemeth fully
to bee of that minde: For his
words are, Christ said, *Learne
of me, not that I fast, though hee
could haue said so, for hee fasted
forty dayes: yet he sayth not that,
but learne of mee that I am meeke,
and lowly in heart.*

*Vedelius
exercit in
Ignat. Epist.
ad Philip.*

Yet with all reuerence to their
persons,

persons bee it spoken, the reason they vse no way conuinceth. For Christs fast may bee considered two waies :

I. As a miraculous demonstration of his deity or Diuinity, and an euidence that hee was the Messias, because hee accomplished the Types foregoing in *Moses* and *Elias*, and in this regard it is to bee beleeued, and to bee admired of vs, no way to be imitated. And in this sense most iudicious *Caluin*, and industrious *Vedelius*, and golden mouthed *Chrysostomes* words may passe : nay, S. *Chrysostome* must bee so taken, vnlesse wee will haue him directly contradict himselfe.

2. As a morall remedy against *Temptation*, or rather a spirituall armour which Christ tooke vpon him when hee was to buckle with the Diuell; and thus wee may, and ought to imitate Christs fast in the kinde, though not in the degree: in the
inten-

intention, though not in the extension thereof.

As wee cannot fast as Christ did, so neither can wee pray, as Christ prayed, *whole nights*, and with *such strong cries* and *a bloudie sweat*: yet no Christian euer doubted but that wee may and ought to follow Christ in these and other religious exercises, though not with euen paces, yet *pro modo nostro*, as wee are able. And because S. Chrysostome is appealed vnto, let him be the vmpire. Our Lord Iesus Christ (saith hee) *when he entred into the lists with Sathan*, fasted 40. daies, giuing vs an example how we ought to arme our selues against the Diuell.

Homil. I. in
gen.
мѣсяцѣ
посты
сидѣт.

Question.

Question. 4.

How doth our Lent fast differ from the Popish, if wee abstaine from flesh, and continue this fast forty dayes, and that for religious, as well as civill consideration?

Answer.

OUr Lent fast differeth from the Popish in many remarkable particulars.

1. Our Church imposeth not the Lent fast as a diuine law, or Apostolike tradition, to bee kept necessarily vnder paine of damnation, as the Church of Rome doth.

2. Wee place not religion, or the substance of Gods worship in fasting or feasting, as the Papists doe.

3. Wee abstaine not from flesh as being any way conceiued by vs more vnholly then fish, or because God cursed the earth, and
not

not the waters, as ancient Papists imagined, though the learner of late disclaime this reason.

4 We hold it to be no worke pleasing to God, much lesse a fast to forbear flesh, and feede daintily vpon fish, and drinke liberally of the sweetest, and strongest wines, farre more prouoking and stirring vp the flesh then diuers kindes (I thinke then any kinde) of flesh.

5 Wee renounce all merit by fasting, wee fast not to deserue remission of our sinnes by it as Papists doe, but

to { Subdue the flesh.
 { Testifie our sorrow for
 { our sinnes.
 { Quicken our zeale in
 { prayers, and other
 { religious duties.

6 Wee keepe not the Lent Fast by vertue of any papall decree, or constitution, but in conformity to the ancient Church,
 and

and in obedience to his Maiesties ecclesiasticall Lawes.

7 Wee keepe not the Lent fast as the Papist doe, but as the Primitiue Church did before Popery was hatched. Wee cast not dust vpon our heads, or make a crosse with ashes on our foreheads, on Ashwednesday. We whit not our selues on Mawnday Thursday, or make or visit Christs Sepulchers on Good-Friday or the like. As in other things, so in this wee purge the drosse added of late, wee retaine the antient gold: wee remoue the abuse: we preferue the vse.

THE

The L E N T S Deuotion,
beginning on *Ashwednesday*.

The ground (or at least the occasion) of this Fast. } In the Old Testament;
T Y P E S.
In the New, an example in our L O R D's Fast.

The Type.

Moses was with the L O R D *forty dayes, and fortie nights*; he did neither eate bread, nor drinke water, Exod. 34. 28.

Elias went in the strength of that meate *fortie daies and fortie nights*, till hee came to *Horeb the Mount of God*, 1. Kings 19. 8.

Example.

Then *Iesus* was lead by the Spirit to bee tempted of the diuell, Mat. 4. 1.

And when hee had fasted *fortie dayes & fortie nights*, afterward he was an hungry, ver. 2.

Being *fortie dayes* tempted of the diuell, and in those dayes he did eate nothing, Luk. 4. 2.

And the diuell tooke him vp into an high mountaine, ver. 5.

For

For thine instruction meditate
on *Christ's* Fast.

For thy comfort apply the benefit of it to thy soule.

For thy correction condemne thy
luxury, & consider what great
cause thou hast to humble thy
soule with fasting.

Thy repentance by
the Psalme.

Quicken Thy fasting by the
exhortation.

Thy Deuotion by the
Prayer ensuing.

THE

The Psalme for Ash-wednesday.

PVt mee not to rebuke o Lord in
thine anger, neither chasten me
in thy heauie displeasure, Psalme
38.1.

For thine arrowes sticke fast in
me: and thy hand presseth me sore,
verse 2.

There is no life in my flesh be-
cause of thy displeasure; neither
any rest in my bones by reason of
my sinne, ver. 3.

For my wickednesses are gone o-
uer my head: they are like a fore
burthen too heauy for me to beare
ver. 4.

Lord thou knowest all my de-
sires: and my groaning is not hid
from thee, ver. 9.

Heare my Prayer o Lord, and
consider my desire: o hearken un-
to mee for thy truth and righteous-
nesse sake, Psal. 43.1.

And enter not into iudgement
with

with thy servant, for in thy sight,
shall no man living be iustified, v. 2.

My spirit is vexed within me;
and my heart within mee is desolate, ver. 4.

I stretch forth my hands unto
thee: my soule gaspeth unto thee
as a thirsty land, ver. 6.

Lord bee mercifull unto mee:
heale my soule for I haue sinned
against thee, Psal. 41. 9.

O remember not the sinnes and
offences of my youth; but according
to thy mercy thinke upon mee,
o Lord, for thy goodnes, Ps. 21. 6

I haue eaten ashes as it were
bread, and mingled my drinke with
weeping, Psal. 102. 9.

And that because of thine indignation
and wrath, for thou hast taken mee
vp and cast mee downe, ver. 10.

My dayes are gone like a shadow,
and I am withered like grasse, ver. 11.

When thou with rebuke doest
chasten man for sinne, thou makest
his

his beauty to consume away like as it were a moth fretting a garment: every man therefore is but vanity, Psal. 39. 12.

What man is he that liueth and shall not see death, and shall deliuer his soule from the hand of the graue, Psal. 89. 47.

When the breath of man goeth forth hee shall turne againe to his earth, and then all his thoughts perish, Psal. 146. 3.

What profit is there in my blood when I goe downe to the pit? Psal. 30. 9.

Shall the dust giue thanks to thee? Or shall it declare thy Truth? verse 10.

Heare Lord and haue mercy vpon me: Lord bee thou my helpe, ver. 11.

Heare my Prayer, ô Lord, and let thine eares consider my calling; hold not thy peace at my teares, Ps. 39. 13.

For I am a stranger vpon earth, and a sojourner as all my

my Fathers were, ver. 14.

O spare me a little that I may
recomer my strength, before I goe
hence, and bee no more seene ver.

15.

E e

An

AN ADMONITION
for Ash-wednesday
OR,
Exhortation to Fasting.

THE ANALYSIS.

A deuout
Christian
ought to
Fast be-
cause

1. God commandeth it.
2. Christ commen- } Precept.
deth it by } Example.
3. The Saints } Vnder the
practised it } Law.
 } Vnder the
 } Gospell.
4. It expelleth the Diuell.
5. It quickens Prayer.
6. It humbleth the Spirit.
7. It tameth the flesh.
8. It auerteth God's Iudge-
ments.
9. It obtaineth } Temporall.
 } Spirituall.

THE

THE TEXTS.

Blow the Trumpet in Sion,
(sanctifie a fast, call a solemne
Assemblee, Ioel, 2. 16.

1. Precepts
for Fasting.

Is this the *Fast* which the Lord
requireth? &c. Isa. 58. 5.

The Bridegroom shall be ta-
ken away, & then they shall *fast*,
Mat. 9. 15.

When ye *Fast*, be not as the
Hypocrites, &c. Mat. 6. 16.

Give your selues to *Fasting*,
1. Cor. 7. 5.

And when *he had fasted* forty
daies and forty nights afterward
he was an hungry. Mat. 5. 2.

2. Examples
of it.

Moses fasted, Exod. 34. 28.

Eliah fasted, 1. Kings. 19. 8.

I ate no pleasant Bread, nei-
ther came flesh nor V Vine in my
mouth, Dan. 10. 3.

Hanna serued God with *Fa-*
sting and Prayer, Luke 2. 37.

About this houre I *Fasted*,
Acts 10. 30.

E e 2

As

As they Ministred to the Lord
and *Fasted*, Acts 13. 2.

Then *Fasted* they and prayed,
verse. 3.

In Fasting often, 2. Cor. 11
27.

And prayed and *Fasted*, Acts
14. 23.

*It expelleth
Diuels.*

This kind (of Diuell) goeth
not out, but by *Fasting* and pray-
er, Mat 17. 21.

*It humbleth
the Spirit.*

I humble my soule with Fa-
sting, Psal. 5. 13.

*It tameth
the flesh.*

I beat downe my body, 1. Cor.
9. 27.

And hee proclaimed through
Nineneh, Let neither Man nor
Beast, taste any thing, neither
feede, nor drinke water, Jonah
3. 7.

*It auerteth
Iudgement.*

And *God* saw their Works,
and *God* repented him of the e-
uill which hee said he would doe
vnto them, and hee did it not,
ver. 10.

*It obtaineth
temporall
blessings.*

Go and assemble all the Iewes
that are found in *Shushan*, and
Fast

Fast yee for me, and eate not, nor drinke in three daies: I also and my Maydes will *Fast likewise*, Ester 4. 16.

And the posts went forth with speede to execute the Kings Decrees, Ester 8. 14.

Mordecai went out in a crowne of gold, and to the Iewes was come *Ioy and gladnosse*, ver. 15.

And *Cornelius* said foure daies agoe I was fasting till this houre, and at the Ninth houre I prayed in my House, and behold a man stood before mee in bright cloathing, Acts 10. 30.

And said, *Cornelius* thy prayer is heard, and thine almes are had in remembrance with God, ver. 31.

While *Peter* yet spake the holy Ghost fell on them, ver. 44.

A PRAYER FOR
Ashwednesday.

O Let not my Lord bee angrie that I who am but *dust and ashes* dare *speake unto him*. For my *sinnes* *crie for vengeance*, and shall I bee silent for pardon? *Gracious God*, either silence them, or heare mee. If thou wilt not heare the voice of my words, heare the *voice of my teares*: if thou wilt not heare them, heare the voice of thy *Sons bloud* which *speaketh better thinges then the bloud of Abel*. I confesse I haue sorely displeased thee, but it troubleth mee that I haue so *incensed* thee. I haue *griened* thy spirit, but it *grieneth* mee that I should bee so gracelesse as to *griene* that Spirit of grace, which *sealeth thy chosento saluation*. I deserue that thou shouldest euen abhorre mee for my sinnes; but I
abhorre

*abhorre my selfe for them in dust
and ashes. I haue offended thee
in gluttony, but I now fast for it:
in pride, but I humble my selfe;
in laughter and sports, but I
weepe for it: in sinfull ioyes, but
I mourne for it. I haue wal-
lowed in filthy pleasures, but
I wallow for it in dust and ashes:
I haue broken all thy Commaunde-
ments, but I haue broken my
heart in true contrition for it.
Thou didst not breake a bruised
reede, wilt thou grinde to pow-
der a broken heart? What profit
is in my bloud O Lord, when I goe
downe into the pit? Nay, what pro-
fit is in thy Bloud, O blessed Re-
deemer, if they for whom it was
shed goe downe into the pit of de-
struction? Shall the dust giue
thanks vnto thee O Lord, or the
ashes and cinders of Hell praise
the God of Heaven? Heare O
Lord, and haue mercy vpon mee,
thou that healest those that are
broken in heart, and giuest me-
dicine*

dicine to cure their sicknesse, raise
vp my prostrate and dejected
Soule, Why didst thou hunger
O Lord, but to satisfie for my
gluttony? Why didst thou thirst,
but to satisfie for my drunkenness?
V Why didst thou weepe, but to
satisfie for my sinfull ioyes? Why
didst thou endure vnspeakeable
torments, but to satisfie for my
lewd pleasures? Why didst thou
dye an ignominious death, but
to satisfie for my shamefull life?
V Why didst thou shed thy bloud,
but to satisfie for my crimson
finnes? Adam our first Parent
did eate the forbidden fruit, and
all our teeth are set on edge, but
thy fasting forty dayes hath fully
satisfied for his eating. But I re-
nue my finnes dayly, and thou re-
nuest thy mercies. The guilt of
my sinne is great, but the price of
thy bloud is greater. I haue offen-
ded an infinite Maiesty, but satis-
faction hath beene made by an
infinite Maiesty. My wickednesse
cannot

cannot exceede thy goodnesse :
for my power of sinning is fi-
nite , but thy faculty of pardo-
ning is infinite. VVherefore sith
my sins (be they neuer so many,
neuer so *weighty*) fall within the
measure of thy mercy, and com-
passe of thy goodnesse : and sith
it is all one with thee to giue
what I aske , and to incite me to
aske, to heale my wounds, & to
make mee feele the smart of
them ; *Lord* who hast giuen mee
the one, deny mee not the other:
Rebuke the surges of temptati-
ons, and quiet my Soule. Thou
who in the daies of thy flesh *offe-*
redst vp prayers with strong cryes,
heare the strong lowd cryes of a
penitent sinner. Thou who too-
kest vppon thee our infirmities,
take pittie vpon them : thou who
wert in thine agony stricken
with horror, and vnutterable
griefe, allay the troubles of my
affrighted conscience. Thou who
fastedst forty dayes, accept of my
E e 5 humi-

humiliation these *forty daies*; and grant that my stomacke may not onely *fast* from accustomed meates but all my senses from their vsuall delights, and most of all, my heart from worldly comforts and contentments. Let no sight delight mee, till I see my sinnes remooued like a *mist*, and thy countenance *shine vppon mee*. Let no sound or voyce delight me, till I heare thee by thy Spirit to *speake peace to my conscience*, and *say to my soule I am thy saluation*. Let no pleasant fieldes and Gardens delight mee, till I haue gathered red flowers out of that Garden which was watered *with thy bloud*. Let no fruite delight mee till I haue fully tasted of the *fruite of the Tree* of thy Crosse. Let no meat delight mee, till with the *sower herbs* of sorrow and anguish of heart for my sin, I haue eaten the Christian *Passeouer*, the flesh of thee, that *immaculate Lambe*, *slaine from*
the

the beginning of the world. Heare mee blessed Redeemer, and as thou *wrotest in dust* when thou tookest the woman in adultery: So I beseech thee write my sinnes *in dust*, and burie them all in the *ashes of obliuion.* So be it, *Amen.*

GOOD

Good Fridayes DEVOTION:

OR,

The Christian Fast on the Passion

of our LORD.

Prophecies.

The ground
of this Fast :

In the old
Testament

Types.

§ generall.

Special.

In the new,

C Historie.

} Sacramēt of *Christ's* death: of
 w^{ch} before in the preparatiō

PARALLEL.

Prophecie.

Historic.

Thou shalt bruise
his heele, &c. Ge-
nes. 3. 15.

This is your houre
& the power of dark-
nes, Luke 22.53.

He was *cut out* of
the land of the li-
ving, Isa. 53.8.

Then Iesus cried
with a loud voyce,
and yeelded up the

Hee shall make his
soule an offering
for sinne, ver. 10.

Ghost, Mat. 27.50.
Him haue ye cruci-
fied & slaine, Act. 2.

And after three-
score and two
weekes, Mesfiah

22. Christ dyed for
our sins, 1. cor. 15. 3.
He offered him selfe

Thali bee slaine
Dan. 9. 26.

by the eternall Spi-
rit, Heb. 9. 14.

They shall looke
vpon him whom
they haue pier-
ced, Zach. 12. 10.

One of the Souldiers with a Speare
pierced his side, Joh.
19.34.

Type.

PARALELL.

*Type.**Accomplishment.*

Besides all sacrifices of the old Law which foreshewed Christs death, there are 2. speciall types.

1. *Abraham* builded an Altar, and bound *Isaake* his Son, Gen. 22.9.

And stretched out his hand, and tooke the knife to kill his *Sonne*, ver. 10.

So *Moses* made a Serpent of brasle, & set it vp for a signe: and when a Serpent had bitten a man, then he looked to the Serpent of brasle, and liued, Numb. 21.9.

So God loued the world, that he gaue his onely begotten *Sonne*, Iohn 3. 16.

Hee became obedient to death, euen the death of the Crosse, Phil. 2. 8.

They crucified him Luke 23. 33.

Iesus who yce haue crucified Act. 2. 36.

Hee was crucified concerning his infirmity, 2. cor. 13. 4.

I, if I were lift vp from the earth will draw all men to me, Ioh. 12. 32.

This hee spake, signifying what death he should die, v. 33.

I O H.

IOH. 3. 14. As *Moses lift up the Serpent* in the wilderness: so must the Sonne of Man be *lift up*.

For thine instruction meditate up-
 on { Prophecies } of Christs.
 { Types } Passion.
 { Story }

For thy comfort apply to thy selfe the benefits of his death.
 For thy correction remember and bewaile thy sinnes, for which Christ suffered and dyed.

Quicken thy { Faith by the Psalme.
 { Obedience and patience by the admonition.
 { Zeale and Deuotion by the Prayer ensuing.

THE

THE ADMONITION for Good-Friday.

THE ANALYSIS.

we must
suffer af-
flictions
because

- 1.^a By them wee are made conformable to our Head Christ Iesus.
- 2.^b They are the chastisements of our heavenly Father.
- 3.^c They proceede from loue.
- 4.^d They are moderated and mitigated by his mercy.
- 5.^e They are sweetned, with many comforts.
- 6.^f They are the common lot of all Gods dearest children.
- 7.^g They are medicinable to the soule.
- 8.^h They bring vs to a sense of our sinnes, and remorse for them.
- 9.ⁱ They quicken our Zeale and Devotion.
- 10.^k They trye our faith, hope, and loue.
- 11.^l They are meanes to weane vs from the loue of this world.
- 12.^m They preserve and free vs from euerlasting torments.
- 13.ⁿ If we patiently endure them, our reward shall be plentiful in heauen.
- 14.^o They teach vs to compassionate our brethren, and comfort them in their aduersities.

THE

THE TEXTS.

Afflictions
1. *Make vs*
conforma-
ble to our
Head Christ

^a **I** *I became him* for whom are all things, and by whom are all things, seeing that he brought many children vnto glory, to consecrate the Prince of their saluation by *afflictions*, Heb. 2. 10.

For in that *he suffered* and was tempted, hee is *able to succour* them that are tempted, ver. 18

Christ suffered for vs, leauing *vs an example* that wee should follow his steps, 1. Pet. 2. 21.

Whom hee knew before to be made *like to the Image* of his Sonne. Rom. 8, 29.

2. *Are the*
chastismēts
of our bea-
uently Fa-
ther.

^b The Lord hath *chastened* and *corrected* me, Psal. 118. 18.

O Lord *rebuke* me not in thine anger, nor *chasten* me in thy displeasure, Psal 6. 1.

Thou with rebukes dost *cha-*
sten man for sinne, &c. Psal. 39.
12.

^c My Sonne despise not the
chastening

chastening of the Lord neither faint when thou art rebuked of him, Pro. 3. 11.

Whom the *Lord loveth* hee *chasteneth*, and *sconrgeth* euery son that he *receiveth*, Heb. 12. 6.

As many as I *love* I *rebuke* and *chasten*, Reu. 3. 19.

^d The Lord hath *seuerely corrected* me, but hee hath *not giuen mee ouer vnto death*, Psal. 118. 18.

3 They proceede from Love.

4 Are moderated by mercy.

Great are the *troubles* of the *Righteous*, but the *Lord deliuereth* him out of all, Psal. 34. 18.

From them all the *Lord deliuered* me, 2. Tim. 3. 11.

God is *faithfull*, who will *not suffer you to be tempted aboue that you are able*, but will *euengiue the issue to the tentation*, that yee may be *able to beare it*, 1. cor. 10. 13.

Blessed bee *God the Father of mercy*, and *God of all comfort*, 2. cor. 1. 3.

5 Are sweetned with comforts.

Who *comforteth* vs in all our tri-

tribulations, that wee may be able to comfort them that are in any affliction, ver. 4.

¶ For as the sufferings of Christ abound in vs: so our consolation aboundeth through Christ, ver. 5

6. Are the
common lot
of Gods
children.

¶ What sonne is he whom the Father chasteneth not? Heb. 12. 7

If therefore yee be without correction, whereof all are partakers, then are ye bastards and not sonnes, ver. 8.

In the world yee shall haue afflictions, Iohn 16. 33.

Which of the Prophets haue not your fathers persecuted? Acts 7. 52.

All that will liue godly in Christ Iesus shall suffer persecutions, 2. Tim. 3. 12.

7. Are me-
dicinable
to the soule.

¶ It is good for me that I haue beene in trouble, that I might learne thy Statutes, Psal. 119.

No chastisement for the present seemeth ioyous but grieuous: but afterward it bringeth the quiet fruit of righteousnesse to them

them which are *thereby exercised*,
Heb. 12. 11.

He *hasteneth* for our profit,
that wee might *partakers of his*
holinesse, ver. 10.

We know that all things *work*
for the best to them *that love God*
Rom. 8. 28.

Count it exceeding ioy when
ye fall into diuers temptations, 1am
1. 2.

Before *I was troubled* I went
wrong: but now I haue kept thy
Word, *Psal. 119. 67.*

It is *good for mee* that I haue
beene in trouble, that I might
learne thy Statutes, ver. 71.

^h And they said, Wee haue
verily sinned against our brother,
because we saw the *anguish of his*
soule when hee besought vs, and
wee would not heare him, *there-*
fore is this trouble come upon vs,
Gen. 42. 21.

All that is *come upon vs* for our
euill deedes and our great *trans-*
gressions, Ezra 9. 13.

Ie-

*8. Bring vs
to a sense of
our sinne.*

Ierusalem hath *greatly sinned*, therefore she is *in derision*, La. 1. 8.

The Lord is *righteous*, for I haue *rebelled* against him. v. 18.

There is *no rest* in my bones by reason of *my sinne*, Psal. 38. 3.

My *wickednes* are gone ouer my head, & are like a *sore burthen* too *heauie* for me to beare, ver. 4.

9. *Quicken
Zeale and
Deuotion.*

In their afflictions they wil seeke me diligently, Hos. 5. 15.

Lord in trouble haue they visited thee, they poured out prayer when thy chastening was vpon them, Esay 26. 16.

Then he came to himselfe, &c. Luk. 15. 17.

Euery *night wash I my bed*, &c. Psal. 6. 6.

10. *Trye our
faith.*

When hee was *tryed* hee was found *faithfull*, Heb. 11. 17.

Others were *tried by scourgings*, &c. ver. 36.

Knowing that the tryall of your faith, bringeth forth patience Iam. 1. 3.

That the tryall of your faith being

being much more precious then fine gold that perisheth, might be found to your glory, 1. Pet. 1. 7.

Because thou hast kept the word of my patience, I will deliver thee from the *houre of temptation* which shal come to all the world, to try them that dwell on the earth Reue. 3. 10.

Woe is me that I am constrained to dwell with *Mesech*, &c. Psal. 120. 4.

O that I had wings like a doue, then would I fly away and bee at rest, Psal. 55. 6.

Let me dye, for I am no better then my fathers, Ionah 4. 3.

^m For when we are *iudged*, we are *chastened* of the Lord, that wee bee not condemned with the world, 1. cor. 11. 31.

ⁿ If wee suffer with him, wee shall also bee glorified with him, Rom. 8. 17.

For I account the *momentary afflictions* are not worthy the glory that shall bee shewed to vs, ver. 18.

For

11. Meane
us from the
loue of this
world.

12. Save vs
fro eternall
punish-
ment.

13. Are
plentifully
rewarded
if we beare
them pati-
ently.

For *our light afflictions*, which is but for a moment, causeth vnto vs a farre more *excellent* and an *eternall weight of glory*, 2. cor. 4. 17.

He suffered and was tempted, *that he might succour them that are tempted*, Heb. 2. 18.

14. Teach
vs compas-
sion.

God comforteth vs in al our *tribulations*, *that we might be able* to comfort them which are in any *affliction*. by the comfort wherewith our selues are comforted of God, 2. Cor. 1. 4.

The

The Hymne for Good-Friday :

Wherein is expressed the manner of Christs sufferings, death, and buriall, with the remarkable circumstances thereof.

In particular :

- | | | | | | | |
|---------------------|---|---|---|---|---|---|
| 1. The Antecedents. | { | 1. CHRISTs Agony.
2. Herods, Pilates, and the Rulers of the Jewish conspiracy against him.
3. Judas betraying him.
4. The Disciples forsaking him.
5. The Jewes false accusing him.
6. His silence before the Iudge.
7. The Souldiers blaspheming and deriding him. | | | | |
| | | 2. The Passion it selfe. | { | 1. The enduring his Fathers wrath.
2. The racking his ioynts.
3. The piercing his flesh.
4. His thirst, and the drinke giuen him.
5. His last cry vpon the Crosse.
6. His giuing vp his Spirit, the piercing his side, and not breaking a bone, Psal. 34. 20 | | |
| | | | | 3. The consequents. | { | 1. The gushing of water out of his heart.
2. The casting Lots vpon his Vesture.
3. His buriall, and lying so small time in the graue. |

THE

THE TEXTS.

1. The antecedents of the passion, where is, 1. Christs Agony.

O Lord God of my saluation, I haue cryed day and night before thee, Psal. 88. 1.

Mine eye mourne by reason of affliction: I haue called daily vpon thee, I haue stretched out my hands vnto thee, ver. 9.

For my soule is full of trouble, and my life draweth nigh vnto the graue, Psal. 88. 2.

My heart is smitten and withered like grasse, Psal. 102. 4.

By reason of the voyce of my groning, my bones cleaue to my skin, ver. 5.

The sorrowes of death compassed me, and the paines of hell gat hold vpon me: I found trouble and sorrow, Psal. 116. 3.

2. Herods, Pilates, & the Rulers of the Iewes conspiracy against him

The Kings of the earth set themselves, and the Rulers take counsell together against the Lord, and against his Christ, Psalme 2. 2.

Mine

Mine enemies *whisper* together against mee, against mee doe they deuise hurt, Psal. 41. 7.

Yea mine owne *familiar friend* in whom I trusted, which did eat of my bread hath lift vp his heele against me, ver. 9.

Judas betraying him

I am like a Pelican in the *Wilderneffe*, and an Owle in the *Desert*. Psal. 102. 6.

I *watch* and am *alone*, as a Sparrow on the house top, ver. 7.

My louers and my friends stand *aloofe* from my stroke, and my Kinsmen stand *farre off*, Psal. 38. 11.

4. The disciples forsaking him.

Mine enemies *reproach* mee *all the day long*, and they that are mad vpon me are *sworne together* against me, Psal. 102. 8.

5. The Iewes false accusing him.

But I as a *deafe man* heard not and as a *dumbe man* that openeth not his mouth, Psal. 39. 13.

6. His meeke silence.

I am as a *worme* and *no man*, a *reproach* to men, and *dispised* of the people, Psal. 22. 6.

7 The Soldiers and people blaspheming & deriding him.

All they that see me *laugh* me

to scorne, they shout out their lips, and shake their heads, saying, ver. 7.

He trusted in the Lord that he would deliuer him: *let him deliuer him, seeing he delighted in him, Psal. 22. 8.*

Many Oxen came about me: strong Bulles of Basan haue beset me round, ver. 12.

They gaped vpon mee with their mouthes, as it were a ramping and roaring Lyon, ver. 13.

Thy wrath lyeth hard vpon me, and thou hast afflicted me with all thy waues, Psal. 88. 7.

I am powred out like water, all my bones are out of ioynt, Psal. 22. 14.

They pierced my hands & my feete, Psal. 22. 16.

My strength is dryed vp like a Pot-sheerd, and my tongue cleueth to my gums, ver. 15.

Reproch hath broken my heart, and I am full of heavinesse: I looked for some to haue pittie on me,

2. The Passion it selfe, wherein

1. The enduring.

Gods wrath

2. The racking of his ioynts.

3. The piercing his flesh

4. His thirst.

me, but there was none, for comforters, but I found none, Psalme 69. 20.

They gaue me *gall* to eate; and in my *thirst* they gaue me *vinegar* to drinke, ver. 21.

My God my God, why hast thou forsaken me? Psal. 22. 1.

Into thy hands I commend my spirit, Psal. 31. 5.

Thou keepest all my bones, so that not one of them is broken, Psal. 34. 20.

My heart is like wax: it is melted in the midst of my bowels, Psal. 22. 14.

They part my garments among them, and on my *vesture* do they cast lots, Psal. 22. 18.

Thou hast laied me in the lowest pit; in a place of *darknesse*; and in the *deepe*, Psal. 88. 5.

Free among the dead, like to them that be wounded, and lie in the *grau*e, which bee out of remembrance, & are cut away from thine hand, ver. 4.

His drinke.

5. His last cry.

6. His giuing up the ghost.

7. The piercing his side and not breaking his bones.

3. The consequents.

1. Water gushing out of his side.

2. Casting Lots on his coate.

3. His buriall.

The close out of *Jeremiah*.

IS it nothing to you, all ye that passe by? Behold and see, if there bee any sorrow like vnto my sorrow which is done vnto mee wherewith the Lord hath afflicted mee in the day of his wrath, *Lam. I. 12.*

A Prayer for Good-Friday.

DEarest Redeemer, the Mediator of Heauen and Earth, who this day werest placed on the Crosse betweene them both, with thine armes stretched abroad to embrace, & thy head bowed downe as it were, to kisse all that come vnto thee; I humbly prostrate my selfe at thy feete, desiring in vnfeined repentance, with my teares to wash those thy woundes that bled for my sinne; and in liuely Faith to touch the print of thy

thy nailes, & thrust my finger into the hole of thy side, thereby to take reall and corporall possession of thee, that I may with Thomas truly call thee, My Lord, and my God; my dread, and my loue; my suerty, and my ransom; my sacrifice, and my Priest, my Advocate, and my Iudge; my desire, and my contentment; the life of my hope here, and hope of my life hereafter. Before I was thine (for thy hands haue made me and fashioned me;) but now sith thou hast offered thy selfe to be my pledge, and thy blood for my ransom, thou art truly mine, My Lord and my God. O let the Speare which ranne thee thorow, fasten my heart to thy Crosse: Let the nailes which printed thy flesh, imprint thy loue in my soule: let the thornes which pricked thy temples not suffer the temples of mine head to take any rest in sinne: let the vinegar which was giuen thee, melt my adamantine
F f 3 heart

heart into *sorrow* : let the *Sponge* which was offered thee on the *Crosse*, wipe out all my debts out of *thy fathers Tables*. Let others goe on forward if they please ; I will stay still at thy *Crosse*, and take no other lesson : for I desire no other *Pulpit* then that *tree* ; no other *Preacher* then thy *cracified body* ; no other *Text* then thy *death and passion* ; no other *parts* then thy *wounds* ; no other *amplification* then thy *extention* ; no other notes then thy *markes* ; no other *points* then thy *nailles* ; no other booke then thy *opened side*. The *first Adam* did eat the fruit of the *forbidden tree* ; therefore thou, the *second Adam* hangedst vpon a *Tree*. By this fall all mankinde were so sorely wounded, that the whole head was sicke, and the whole heart faint ; from the crowne of the head to the sole of the foot, there was nothing but wounds, and bruises and sores, full of corruption : therefore

fore thy whole head was pained,
thy whole heart wounded: from
the sole of the foote, which was
gored with nayles, to the crowne
of thy head, which was pricked
with thornes, there was nothing
but cuts, and stripes, and markes
and skars, and sores, and wounds
in thy whole body. Because our
heads plotted and deuised wic-
kednesse, on thy head was platted
a Crowne of thornes. Because our
eyes burned with lust, thy eyes
were bedewed with teares. Be-
cause wee belched out blasphem-
ies against thy Father, thy face
was spit vpon. Because our bo-
dies haue been stretched wanton-
ly vpon our soft beds, thy body
was stretched vpon the hard
Crosse. O Lord, our eares haue
offended thee by listening to
wanton Musicke, prophane spee-
ches and songs, therefore thou
sufferedst in thine eares by hea-
ring scoffes and blasphemous
taunts. VVee haue offended

in our *smell* by luxurious perfumes, and sweete odours, therefore thou sufferedst in thy *smell* by the stench of *Golgotha*. Our *taste* hath offended in *gluttony* and *drunkenesse*, therefore thou sufferedst in the taste by *gall* and *vinigar*. Because our *feete* were *swift to shed blood*, thy *feete* were *nailed to the Crosse*. Because our *hands* were *defiled*, thy *hands* were *bathed in blood*. Because all *parts* of our bodies offended, thou wast punished in all *parts*; in thy *temples* with *thornes*, on thy *cheekes* with *buffets*, in thy *ioynts* with *straines*, in thy *flesh* with *stripes*. Lastly, because our *hearts* most griuously offended in vnchast, malicious, couetous, ambitious thoughts, desires, and affections, and *percing* our selues with worldly *cares*; therefore thou wast most griuously pained in thy *heart* which was *runne thorow* with the *Speare*. If all the sufferings of Martyrs
since

since the worlds beginning were
put in one skale, and thine in
the other, thy Passion would
beare them all downe, for thou
barest the full weight of thy Fa-
ther's heauiest hand. Neuer
were there *sufferings* like thy
sufferings, because neuer such a
Sufferer, the torments being in-
finitely improved by the *Bearer*.
Neuer *sweat* like thy *sweat*, be-
cause neuer any had a *burthen*
like to thine. Neuer *teares* like
thy *teares*, because *shed* for them
who *thirsted* for thy blood. Ne-
uer *torments* like thy *torments*,
because neuer *flesh* so pure and
tender as thy *flesh*. Neuer hor-
rour like to thy *horror*, being
forsaken of thy *Father*, because
neuer *loue* like to thy *loue* of him,
Neuer *sorrow* like to thy *sorrow*,
because neuer *sense* and *appre-*
hension like to thy *sense* and *ap-*
prehension of the infinite displea-
sure of *God*, for the sins of man-
kind. O my most bountifull Re-

deemer, who bestowedst largely,
 and wast bestowed liberally for
 mee, it concerneth mee to know
 how much I stood thee in. For
 how should I estimate thy loue,
 if I cannot cast the totall of the
 Debpt thou diddest discharge for
 me? But no heart can conceive
 what sorrow thou conceivedst:
 no tongue can expresse what
 griefe thou diddest expresse by
 thy bloody teares, and those
 thy strong cries when thou com-
 plainedst that thy soule was bea-
 rie unto death, and prayedst thy
 Father (if it were possible) to let
 this cup passe from thee. I am ap-
 paled at thine agony, I am astoni-
 shed at thy feare, I am amazed at
 thy patience, I am raniſhed at thy
 loue. My heart riseth, my veines
 swell, my blood boyles within
 me against thy Persecutors. If it
 were in my power, I would put
 them all to millions of torments:
 I would inflict a thousand deaths
 vpon *Indas* that betrayed thee,
 and

and *Pilate* that condemned thee,
and the enuious *Scribes and Pha-*
risees that layed snares for thee,
and the perjured witnesses that
gaue false evidence against thee,
and that execrable rout that pre-
ferred a murtherer before thee,
and the barbarous Souldiers that
spit vpon thee and buffeted thee,
and the bloody executioners of
the *Jewish malice and Romane*
cruelty that hanged, and nayled
and goared thee. But when I
diue deepe into thy bloody pas-
sion, I finde my selfe as deepe in
the guilt of thy blood-shedding,
as they. They were in that but
accessaries, but I by my finnes
was a principall in the death of
thee the *Lord of life*. My finnes
by their tongues and hands did
all this villany and outrage vpon
thee. Their *nayles and speares*
pierced but thy flesh, but my finnes
pierced thy very soule. My finnes,
my finnes, O Lord, by their
hands crucified thee; wherefore
I

I *condemne* mine eyes to continuall *teares*, my heart to perpetuall *sighes*, and my *thoughts* to euerlasting *pensiuenesse*. What shall I doe to wash away the *guilt* of thy blood which alone can take away the *guilt* of my sinnes? Verily I could bee vtterly swallowed vp in this gulfe, but that the *price* of thy blood hath satisfied (as for all other sinnes . so) for the guilt of spilling it selfe. And now my *anger*, and *feare*, and *trouble*, and *anguish* are all turned into *ioy*, and *comfort*, and *loue*, and *admiration* of the infinite *wisedome* of thy Father in prouiding such a remedy ; and his *iustice* in requiring such a satisfaction, but most of all thine infinite *loue*, making so full payment of the infinite debt of my sinnes. What can I doe, what can I suffer enough for thee? Gracious God to all the rest of thy blessings (spirituall and temporall) conferred vpon mee,
pur-

purchased by thy sufferings, adde this one aboue the rest, the special gift of the remembrance of these thy sufferings, that where-soeuer I am, whatsoeuer I doe, I may haue thy passion in my heart and thy wounds bleeding afresh in my mind, with an infinite hatred of sinne that procured them, and loue of thy goodnesse who enduredst them for mee. Thy Church, since thou leftest her is a *widdow*, and I am as one of her *dead children*, not (as the *Samaritan* was) *halfe dead*, but whole *dead in my sinnes and transgressions*. Thou Lord art the true *Elias* who raisedst and dost raise from death this Widdowes children to life, by *stretching thy body* ouer them. O my gracious Lord, apply thy Body *stretched this day on the Crosse* to mee. Lay thy *head* to my *head*, thy *hands* to my *hands*, thy *feete* to my *feete*, and thy *heart* to my *heart*, that I may receiue warmth from thy
blood

*blood, and ease from thy stripes,
and health from thy wounds, and
spirit from thy breath, and
strength from thy grace to stand
up from the dead, and walke with
thee from henceforth in newnesse
of life. So be it, Amen.*

THE



THE
PRIVATE
FASTS DEVOTI-
ON, AND DI-
rections therein.

(*)



He Diuell being sen-
sible of the wound
and foyle he recei-
ued by our Lords
Fast, and conside-
ring how oft hee
hath since been dispossessed of his
strongest hold, by prayer and Fa-
sting : seeketh what hee can to
bring all religious Fasts into dis-
grace, and distaste with vs even
private, as well as *publike*. Faine
would he perswade vs, that *pub-
like*

like set Faſts preiudice our Chriſtian liberty, and *private* arbitrary Faſts ſauour of Schiſme, or will-worſhip. Church Faſts hee brands with an imputation of Popiſh ſuperſtition; and Familie Feaſts with Puritanisme.

But if deuoutly to keepe Church Faſts, without ſuperſtition bee Popery, I would all were ſuch Papists; and if to obſerue moſt ſtrictly, priuate faſts without Hypocriſie bee Puritanisme, I would all were ſuch Puritants, It is not newes to be euill ſpoken for our beſt actions, and to bee publiſhly reproached for our moſt priuate Deuotions. When *David* dranke a full draught of the *Cup of Teares*, the drunkards made ſongs vpon him for it: whereof hee maketh a bitter complaint to his *Father* in *Secret*.

Pſal. 96. 10.

I humbled my ſoule with Faſting, and that was turned to my reprooſe. But we ought to endure

dure more then the boyling of
 an impure mouth foming out
 his owne shame, for him, who
was spit vpon and worse handled
 for our sakes. And if we are
 strong in our holy profession like
 Saint *Augustine*, the *breath of*
mens reproaches and contradictions
will rather kindle, and quench
our Zeale: and if we are weake
 and but punies in Christianity,
 wee must all neede this helpe of
 priuate Fasting: which neuer
 was sincerely vndertaken, and
 religiously performed: but it
 hath offered a kinde of violence
 to heauen, and drawne from
 God a temporall or a spirituall
 blessing vpon the humbled
 soule, chastising her selfe for of-
 fending her most gracious Lord.
 Name me any in the Register of
 God, who haue *sowed* Fasting
in teares of true contrition,
 and I will shew you how they
 haue *reaped in ioy*. The fruits of
Moses his Fast, was the *Law* of
Hannahs

August.
confes. l. 9. c.

2.
Verba tua
ut a accen-
debant nos
valide ut
omnis con-
tradictionis
status inflā.
mare nos
acrius passit
non extin-
guere.

Hannahs the Prophet Samuel, of Eliahs conference with God in Horeb, of Iehosaphats victory, of Daniels, the spirit of Prophecie & Wisedome, of Quene Hesters, the Churches deliuerance, of the daughter of Phannels sight of the Messias, of Cornelius, his knowledge of the Gospell, of Christs conquest of the diuell, and the ministry of Angels. If Adam had fasted in Paradise, we should neuer haue needed to haue fasted: but since he ate the forbidden fruite, and all our teeth are set on edge, the speciall weanes to cure the maladies of our Soule is fasting.

By not fasting, we lost Paradise, let vs fast saith Saint Basil, that we may regaine it. By fasting Daniel made the Lyons fast, when their prey was before them, and assuredly, by our Religious praying and fasting, wee shall make the diuell fast, who runneth about like a roaring Lyon

*Lyon seeking whom he may de-
noure.*

Pliny writeth, that the new
plowed earth after it hath beene
scorched with heate, and is refre-
shed by a kinde shoure of raine,
sendeth from it a diuine scent or
sauour of life. It may be so in the
earth, *Pliny* speaketh of: but I
am sure it is so in the good ground
mentioned by our Lord, in the
Parable of the sower.

For that good ground of an ho-
nest heart, after it is new broken
vp by contrition, and hath beene
scorched with the apprehension
of Gods wrath, and hot displea-
sure, and hath beene watered
with a plentiful shoure or
shoures of teares, sendeth vp odo-
rem diuinum, a sauour of life
vnto life to reuiue the spirit of the
humble. There is no religious fast
but, to a soule thoroughly hum-
bled, it ends in a feast. Now for
our more particular direction in
this speciall exercise of Chri-
stian

l. 17. nat.
hisi cum sic-
citae con-
tinua im-
maduerit
imbrele-
mittit illum
halitum
suum diui-
num.

stian Mortification.

I.

Mat. 6. 17.

*Let vs undertake it willingly, and though it be a sad taske: yet because it bringeth exceeding ioy and comfort: when wee resolve to performe it, let vs according to our blessed Sauours command, annoynt our head and wash our feete, that is, compose our outward man to some kinde of alacrity and chearefulnesse, not onely that wee may not appeare to man to Fast: but also that our Father in secret may see that we desirously and willingly take this holy reuenge vpon our selues for hauing so grieuously displeased, and offended his gracious Maie-
stie.*

II.

Let vs seriously weigh the causes of our Fasting, and fit our Meditations and Prayers accordingly, that they may bee like apples of gold in pictures of siluer.

The

The causes of a priuate Fast may bee

either { Publike.
Priuate.

Both, either

For {	1 Some euill {	Present to bee remo-
		ued.
	{ Temperall	{ Future to bee preven-
2 Some good {	Present to bee continu-	
	ed and increased.	
{ Spirituall	{ Future to bee obtai-	
		ned.
{ Temperall		

IN the first place I mention
Publike causes, euen of pri-
uate Fasts. For, euery priuate
Christian ought to take to heart
the calamities of Gods people,
wheresoeuer the bloody storme
of persecution falleth: but much
more ought they to bee affected
and afflicted with those heauie
crosses, vnder which the Land
mourueth wherein they liue. The
men vpon whose fore-head God
commanded a marke to bee writ-
ten,

Ezek. 9. 4.

Psal. 119.

ten were such as did sigh, and crye for all the abominations that were done in the midst of Ierusalem. And holy David's eyes gushed out like Rivers because men kept not Gods Lawes. But it may be objected, that the Governours of the Church and Common-Wealth take care for the publike, and in this regard priuate DEVOTION need not charge her selfe with it. I grant where the State fauoureth and mayntayneth the truth, and the vigilant zeale of the supream Magistrate (as heere in *England*) vpon the fore-sight of any imminent, or sense of any present iudgement inioyneth publike fasts, their priuate may be better spared: yet euen then are they often requisite, both to prepare mento publike, & because publike fasts cannot bee of that frequencie, feruency or continuance, as sometimes the redoubled stroake of Gods Iustice calleth

leth for. V Vhen therefore thou hearest of any cruell tyrant, *making haucke of Christ's little flocke*, or seest Gods too much wronged patience turned into fury, and his *glittering sword brandished* against Church or Common-wealth, or when thou sufferest or fearest any great wracke in thy estate and credit abroad, or most of all in thy soule: when the graces of the spirit sensibly decay, and the pulce of thy Deuotion beateth very flow or not at all: when thou art assaulted with most fearefull temptations and put to the worse, then *meete with the Lord vpon thy knees by watching, fasting, and mourning.*

Againe, when any generall Christian Assembly is called, or any action of estate vndertaken, or maine battell to bee fought, in which the fatall Lot is as it were cast vpon the Church or Common-wealth; or when thou in
thy

thy particular entrest into any new calling, or state of life, or settlement vpon any businesse of great difficulty or danger: nothing will giue thee better hope, and assurance of any happie successe and wished end, then a holy beginning by a religious Fast.

III.

Let the place where wee keepe this holy primate fast vnto God, be as close and primate as may bee: That none may see vs but our Father in secret. Besides the shew of Hypocrisie, and a iust taxe of seeking prayse of men, the vane of this *Deuotion* which wee cannot auoide if our life had knowne what our right hand offereth to God in this voluntary sacrifice: It is not fit nor safe that any should heare vs ripping vp our whole life, and ransacking our heart, and laying open all our most secret corruptions. What should I speake of *extasies* and *raptures*, in which Gods Saints may seeme in these *Deuotions* to be

bee beside themselves to those who are strangers to the terrours of a troubled, or the comforts of a reuiued conscience. Saint Pauls practise in this case must bee our rule : *Si insanimus, Deo insanimus* ; If wee are besides our selves, it is to God; that is, in our Soliloquies with him, but towards you wee are alwayes in a sober temper. If wee feare any may ouer-heare vs, wee are like to fayle of the chiefe end of our priuate fast, which is freely to detect that before God, which wee are ashamed to confesse before men.

2. Cor. 5. 13

To which confession to God onelie, both Saint *Chrysostome*, and Saint *Ambrose*, and the good Bishop *Laurentius*, earnestly exhort all dismaied Christians who are ashamed, and afraid to empty their whole heart into the bosome of any man liuing, Priest, or other. *Confesse thy sins to God, for he will couer them* saith Chry-

Homil. 2.
ad pop. Antioch.

G g

stome,

Ambrose
in *Liu* 22.
Laurent.
de *Penitēt.*

Nunquā de-
fuit aqua,
ablutio in
arbitrio est.
remissio in
rore est la-
crymarum

IIII.

some, if thou discouer them vnto him, *Wash thy spots with thy teares* if thou art ashamed any should view them, saith Saint Ambrose: And most comfortably Laurentius. After Baptisme, *G O D* hath provided thee a remedie within thy selfe, hee hath put the pardon of thy Sinnes in thine owne hand, thou hast no neede to goe to a Priest for it: away with hardnesse of heart, away with despaire, away with al pretences. There neuer wants Water in thine eyes, there is alwayes ablution in the will, sanctification in the holy purpose of the minde, and remission in the Dew of teares.

Let vs make choice of a time wherein wee are not onely free from worldly distractions, but also from all other religious duties that sort not well with fasting. For priuate fasting must bee vsed as a helpe, and furtherance, not as a let or hinderance to any other principall,

pall, and solemne exercise of Religion. To bid a priuate Fast in our Family, or to our selues, when the Church appoin- teth an high feast to bee celebra- ted, saouureth too much of the spirit and humour of singularity, and contradiction to authority. This is, if not *to fast to strife* aad contention, yet to fast in strife and contention, and causelesse opposition to our Mother, Christs dearest spouse, from whose breasts wee dayly sucke *the sincere milke of the Word.*

For the continuance of our priuate fast or breaking it off, our discretion and particular knowledge of our state of Body and strength, must be our Mode- rators. For what the Philosopher spake of feeding, may be applied to the contrary, to *Fasting also* : *Miloni parum, Mironi nimium* : That which is too little for Milo, is too much for Myro. Heereof a Polonian Deacon sea-

Arist. Eth.

*Aeneas
Sylu. de
gest. Concil.
Basil.*

sonably admonished *Lewys* of *Arles* president in the Counsell of *Basil*, who being a man of an austere life, inioyned not onlie a sparing dyet during the time of the sicknesse in *Basil*, but diuers fasting dayes in the weeke. This the Polonian could no way endure : but hee maketh bould to tell the Cardinall, that hee did not well to measure others mens stomacks by the last of his owne.

It is *but a sport*, saith he to you *French-Men*, to *misse two or three meales in a weeke* : but it is *death to one of vs Polonians*. Wherefore I pray you appoynt as much watching, and praying as you will : but leaue euery man to his priuate Devotion and discretion in Fasting for fewer or more daies.

All that in this kind I aduise is bnt this, that our Fast be more then a bare medicinall Fast, to get a better appetite to meate, let vs so Fast, that wee truly cha-
stise,

stife, and punish our body : yet not endanger our health, much lesse our life thereby. The bounds which it seemeth Gods Saynts by their practise haue set to themselves are, Not to fast lesse then a day nor more then *Three* together. I speake not of miraculous fasts which no way now concerne vs, nor conduce to the end I ayme at : but of morall, or rather religious fasts euer in vse with the goldly.

During the time of our Fasts, let vs abstayne from all worldlie delights and comforts whatsoever. The palate and stomacke are not onely to blame ; all the senses of the Body , and faculties of the Soule, haue run ryot in *sinfull pleasure*, and therefore ought to fast as well as the throate and belly. Let vs therefore *discipline* all our inward and outward senses, and make Body and Soule with all the members of the one, and faculties of the other, do, not

Leuit.23.
27.
Ios.7.6.
Hester. 4.
16.

V.

a superstitious, but a holy and religious *pennance*. Let vs de-
prive our selues for a time of the
use, and comfort of all Gods
creatures, and blessings, both to
testifie that wee are vnworthy of
them all; and to take a *godly re-
venge upon our selues* for the abuse
of them.

Our eyes like *casements* haue
beene set by vs wide open to let
in vaine and vncleane lusts, let
them now be glazed with teares,
and barred vp close. Our eares
haue beene tickled with wanton
and effeminate Musicke; let vs
now make them *tingle* at the
hearing the dreadingfull threats of
the Law, and the Thunder of
Gods iudgements against sinne.
Our whole Body hath offended
in luxury, let it hunger and thirst
for it: in liberty, let it be restrai-
ned for it: in idlenes and sleepe,
let it watch for it: in gorgeous
apparell, let it put on sackcloth
for it: in sports and iollity, let
it

it mourne for it : in pride of life,
let it be humbled for it.

And from the bodies *fast* from
meate, let the soule learne to *fast*
from sinne ; from the bodies *hun-*
ger and thirst by want of foode,
to *hunger and thirst for righte-*
ousnesse ; from the bodies watch-
ing, to keepe a *watch* ouer the
desire of the minde, and *thoughts*
of the heart. As for tearing the
flesh with whips and scourges to
bring vs to true contrition, wee
may safely spare it, till the
Church of Rome sheweth vs
out of Gods Word, *Who requi-*
reth it at our hands. They can-
not name one Saint in the Old or
New Testament, that euer pra-
ctised this cruelty vpon their
owne flesh. But we can out of
approoued Authors, name vnto
them certayne Heretickes, sur-
named the Flagellants, or whip-
pers, and before them, certayne
Paynims children that whipped
themselues euen to death before

the Altar of *Diana*, in *Sparta*, and before them of *Baals* Priests that cut and lanced their flesh with knives, till the blood gushed out in great abundance. From whom it seemeth the Romane Church receiued this Tradition of the holy *Whip-cord*, as it were from hand to hand, and now it is in a *good Hand*, and for my part let it there rest. Verily he needeth not a knotty Corde, to flea his backe, or a silver spurre to draw Blood from his sides, (as Romanists vse) or to scratch and sting his Body with bryars, and nettles, as Saint *Benedict* is sayd to haue done, to cure his itch of impure lust: or to sticke thornes in his garments or bed, (as the Pharisees did among the Iewes, to put them in minde of the Law) who is truly pricked in heart for his sinnes. If he serioufly consider the infinite number of his daylye multtplied iniquities from his cradle: The infinite

finite Maieſty of God which hee hath ſlightned, his infinite iuſtice which hee hath offended, his infinite power which hee hath prouoked, his infinite goodneſſe which hee hath wronged, the infinite torments of hell which hee hath deſerued, & the vnſpeakeable priuiledges of Gods choſen, & right to an infinite Kingdome in heauen, which hee hath forfeited, and if God bee not more mercifull vnto him vpon his repentance, quite loſt by his wilfull transgreſſions and rebellions againſt his Maker and Redeemer. Yet al this is light in compariſon of the hearts grieve and ſorrow, which Gods deareſt Children conceive for the loſſe of their heauenly Fathers fauour, and the apprehenſiō of his grieuous diſpleaſure at them.

This lyeth often ſo heavy vpon them, that they would ſinke vnder it, and deſpaire a thouſand times as Religious *Caluin* acknowledge-

*Caluin
inſit.*

knowledgeth, if G O D did not strongly support them by his Spirit, and afford them manifold and extraordinary comforts answerable to the measure of these their sorrowes.

VL

Lastly, Let vs imploy this holy time of our fast, in reading, meditating, praying, and singing Psalmes.

1. Let vs read the most zealous Sermons and Treatises penned of this Subiect, especially select Chapters of the Bible, and Psalmes, as namely, *Dent.* 28. 30. *1 Sam.* 7. *2 Chron.* 20. *1 King* 21. *2 Chron.* 32. 33. *Ezra* 8. *Nehemiah* 1. *Hester* 4. *Esa* 1. *Dan.* 9. *Ioet* 2. *Jonah* 3. *Math* 6. *Rom* 7. *2 Cor.* 7. *Psal.* 6. 32. 38. 39. 51. 86. 102. 119. 130. 143.

2. Let vs meditate vpon

1. The time we haue mispent.

2. The sins wee haue committed, especially since our conuersion and last renewing of our

our vowes at the holy Communion.

3. The euills God hath preserved or deliuered vs from.

4. The benefits hee hath conferred vpon vs.

5. The speciall blessing, for the attaining whereof wee hold this priuate fast.

6. The vowes wee intend to make at this our fast.

3. Let vs powre our soules in prayer to God according to the seuerall heads wee haue premeditated, neuer giuing ouer till either wee feele comfort in our soules, or at least satisfie our conscience that wee haue performed this holy duty in sincerity and truth, and euen like *Jacob*, wrestled with God for a blessing to the vtmost of our strength.

4. Let our close be singing of Psalmes, especially the 4. 30. 71. 85. 103. together with the Lamentation of a sinner, the humble

ble suite of a sinner, the complaint of a sinner, and the perfect repentance and trult of a sinner, which beginneth thus, O Lord in thee is all my trust.

THE

THE ADMONITION for a private Fast.

THE ANALYSIS.

- | | | |
|---|---|---------------------------------|
| Wee are
inuitd
to con-
fessio of
our sins
before
God, in
Scrip-
ture by | { | 1. Expreſſe precepts
for it. |
| | | 2. Frequent examples
of it. |
| | | 3. Gracious promiſes
to it. |
| | | 4. Singular bleſſings
by it. |
| | | 1. Pardon. |
| | | 2. Deliuerance. |
| | | 3. Reconciliation |
| | | 4. Juſtification. |

THE

ble suite of a sinner, the complaint of a sinner, and the perfect repentance and trust of a sinner, which beginneth thus, O Lord in thee is all my trust.

THE

THE ADMONITION for a private Fast.

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- | | | |
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| Wee are
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ture by | { | 1. Expreſſe precepts
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| | | 4. Singular bleſſings
by it. |
| | { | 1. Pardon. |
| | | 2. Deliuerance. |
| | | 3. Reconciliation |
| | | 4. Juſtification. |

THE

THE TEXTS.

*God com-
mandeth.*

A Man shall lay both his hands vppon the head of that Gote, and confesse ouer him all the iniquities of the children of Israel, and all their trangressions, in all their sins, *Leuit. 16. 25.*

Speake vnto the children of Israell, when a man or woman shall commit any Sinne that men commit to doe a trespasse against the Lord, and that person be guilty, *Numbers. 5. ver. 6.*

Confession.

Then they shall confesse the sinne which they haue done, *ver. 7.*

He that couereth his sin shall not prosper, *Pro. 28. 13.*

Blessed is the man in whose spirit is no guile, *Psal. 32. 2.*

When I kept silence, my bones waxed, *old ver. 3.*

I acknowledge my sinne vnto thee, & mine iniquity haue I not hid, v. 5.

And the Children of Israell sayd vnto the Lord, *We haue sinned* doe thou vnto vs whatsoeuer seemeth good vnto thee, Deliuer vs onely wee pray thee this day, Iudg. 10. 15.

*The Saints
practise it.*

*1. The Isra-
elites.*

And they gathered together to Mizpah, and drew Water, and powred it out before the Lord, & fasted on that day, and said there, *Wee haue sinned against the Lord*, I Sam. 7. 6.

And all the people said vnto Samuell, Pray for thy seruants vnto the Lord thy God, that wee dye not. For we haue added to all our sins this euill to aske vs a King, I Sam. 12. 19.

And *Dauid* sayd vnto Gad, I haue sinned greatly, because I haue done this thing, but now I beseech thee doe away the iniquity of thy Seruant, for I haue done very foolishly, 1 Chro. 21. 8
Lord

2. Dauid.

Lord bee mercifull vnto me,
heale my soule, for I haue sinned
against thee. Psal. 41. 4.

Against thee, thee onely haue
I sinned, and done this euill in
thy sight, that thou mightest bee
iustified when thou speakest, and
be cleare when thou iudgest. Psal.
51. 14.

Behold, I was shapen in ini-
quitie, and in sin hath my mother
conceiued me, ver. 5.

Ezra.

Hauiing rent my garments, and
my mantle, I fell vpon my knees
and spread abroad my hands vn-
to the Lord my God, Ezra. 9. 5.

And sayd O my God, I am
ashamed, and blush to lift vp my
face to thee my God, for our ini-
quities are increased ouer our
heads, and our trespasse is grown
vp to the heauens, ver. 6.

Since the dayes of our Fathers
haue we beene in a great trespasse
vnto this day, and for our iniqui-
ties haue wee, our Kings, and our
Priests beene deliuered into the
hands

hands of the Kings of the Lands, to the sword, to captiuitie, and to the spoile, and to confusion of face as it is this day, ver. 7.

Let thine eares bee attentiuē and thine eyes open, that thou mayst heare the prayer of thy seruānt, which I pray before thee now day and night, for the children of Israel thy seruānts, and confesse the sinnes of the children of Israell which wee haue sinned against thee, both I and my fathers house haue sinned, Nehem.

Nehemiah.

1.6.

We haue dealt very corruptly against thee, and haue not kept the Commandements, nor the Statutes, nor the Iudgements which thou cōmandedst thy seruānt *Moses*, ver. 7.

Then said I, Woe is me, for I am vndone, because I am a man of vncleane lips, and I dwell in the midst of a people of vncleane lips, for mine eyes haue seene the King, the Lord of Hosts, Esa. 6.5

Esa.

We

Wee are all as an vncleane thing, all our righteousnesse is as filthy rags, Esa. 64. 6.

Ierusalem hath grievously sinned, therefore she is remoued, all that honoured her despise her, because they haue seene her nakednesse, Lament. 1. 8.

Her filth is in her skirts, shee remembred not her last end, therefore shee came downe wonderfully, ver. 9.

Behold, O Lord, I am in distresse, my bowels are troubled, my heart is turned within mee; for I haue grievously rebelled, ver. 20.

Daniel.

We haue sinned, and committed iniquity, and haue done wickedly, and haue rebelled, euen by departing from thy precepts, and from thy iudgements, Dan. 9. 6.

O Lord, righteousness be-
longeth vnto thee, but vnto vs
confusion of face, as at this day,
&c. verse 6, 7, 8, 9, 10, 11, 12,

13,

13, 14.

And they were baptized of him in *Jordan* and confessed their sinnes, Mat. 3. 6.

John Baptists converts.

And the sonne said vnto him, I haue sinned against heauen, and in thy sight, and am not worthy to bee called thy sonne, Luke 15. 21.

The Prodigall.

And the Publican standing a farre offe, would not lift so much as his eyes vp to heauen, but smote vpon his breast saying; God be mercifull to me a sinner, Luke 18. 13.

The Publican.

And many that beleued came and confessed, and shewed their deeds, Acts 19. 18.

The faithfull.

This is a faithfull saying, and worthy of all acceptation; that Iesus Christ came into the world to saue sinners of whom I am chiefe, 1. Tim. 1. 15.

Paul.

He that confesseth his sins and forsaketh them, shall haue mercy, Pro. 28. 13.

Promises to such as confesse.

If they shall bethinke themselves

selues in the land of their captivity and make supplication vnto thee saying, wee haue sinned and haue done peruersely, wee haue committed wickednesse, 1. King. 8. 47.

Then heare thou their prayer, and supplication in heauen thy dwelling place, ver 49.

And forgiue the people that haue sinned against thee, &c. ver. 50.

If we confesse our sinnes, he is faithfull, and iust to forgiue vs our sins, and to clense vs from all vnrighteousnesse, 1. Ioh. 1. 9.

*Blessings by
confession.*

Pardon.

And *Dauid* said vnto *Nathan*, I haue sinned against the Lord, and *Nathan* said vnto *Dauid*, the Lord hath also put away thy sin that thou shalt not die, 2. Sam. 12. 13.

I said I will confesse my sinne vnto the Lord, and so thou forgauest the iniquity of my sinne, Psal. 32. 6.

Deliverance.

The Princes of Israe! and the King

King humbled themselves, and they said, the Lord is righteous, 2, Chron. 12.6.

And when the Lord saw that they humbled themselves, the Word of the Lord came to *Shemaiah*, saying they haue humbled themselves, therefore I will not destroy them, but I will grant them some deliuerance, and my wrath shall not bee powred out vpon Ierusalem by the hand of *Shisack*, ver. 7.

And the children of Israel said vnto the Lord, wee haue sinned, &c. Iudg. 10.15. *Victory.*

And they put away the strange Gods, and serued the Lord, and his soule was grieved for the misery of Israel, ver. 16. See Chap. 11. ver. 32. *Iepthas* Conquest of the Ammonites.

And hee arose and came to his Father: But when hee was yet a great way off, his Father saw him, and had compassion on him, and fell on his necke and kissed him, *Reconciliation.*

*Justificati-
on.*

him, Luke 15. 20.

I tell you that this man went
downe to his house iustified ra-
ther then the other, Luke 18.
24.

A Psalme for a priuate fast wher-
in the deuout soule

1. Layeth open her misery ^a.
2. Confesseth her sinnes ^b.
3. Prayeth for,
 1. Pardon ^c.
 2. Deliuerance from trouble ^d.
 3. Increase of grace ^e.
 4. New comfort ^f.
 5. Some speciall blessing and
argument of Gods fauour
and loue recouered ^g.

^a **H**Eare my prayer O Lord,
and let my crying come un-
to thee, Psalme 102. 1.

Hide not thy face from mee in
the time of my trouble, O heare me
and that soone, ver. 2.

My heart is smitten downe, and
withered like grasse, so that I for-
get to eat my bread, ver. 4.

For the voyce of my groaning,
my bones scarce cleaue to my flesh,
ver. 5.

I haue watched, and am euen as it were a sparrow that sitteth alone vpon the house top, ver. 7.

I haue eaten ashes as it were bread, and mingled my drinke with weeping, ver. 9.

My soule also is sore troubled, but Lord how long wilt thou punish me? Psal. 6. 3.

Thy hand is heavy vpon mee day and night, and my moysture is like the drought in summer, Psal. 32. 4.

I am brought into so great trouble and miserie, that I goe mourning all the day long, Psalme 38. 6.

I am feeble, and sore smitten: I haue roared for the very disquietnesse of my heart, Psal. 38. 8.

There is no health in my flesh, because of thy displeasure, neither any rest in my bones by reason of my sinne, ver. 3.

For I will confesse my wickednesse, and bee sorry for my sinne, Psal. 38. 18.

I acknowledge my sin vnto thee
and my wickednesse doe I not hide,
Psal. 22.5.

Mine iniquities are gone ouer
my head, they are like a sore burden,
too heauie for me to beare, Psalme
38.4.

Behold I was shapen in wicked-
nesse, and in sinne did my mother
conceiue me, Psal. 51.5.

If thou Lord should marke ini-
quity, O Lord who shall stand? Psa.
130.3.

But there is forgiuenesse with
thee that thou maist be feared, Ps.
130.4.

And now Lord, what is my
hope, my hope is euen in thee, Psal.
30.8.

The sacrifice of God is a trou-
bled spirit, a broken and a contrite
heart, O Lord shalt thou not de-
spise, Psal. 51.17.

Turne thy face from my sinnes,
and blot out all my misdeeds, Psal.
51.9.

Deliver me from all my trans-
gressions,

Hb

gressions, and make mee not the reproach of the foolish, Psal. 39. 8.

For thy names sake O Lord, pardon mine iniquitie, for it is great, Psal. 25. 11.

^d The troubles of mine heart are enlarged, O bring thou mee out of my distresse, Psal. 25. 17.

Looke vpon mine afflictions, & my paine, and forgine all my sinne, ver. 18.

Quicken mee O Lord for thy names sake, and for thy righteousnesse sake bring my soule out of trouble, Psal. 143. 11.

^e Purge mee with Hysop, and I shall bee cleane; wash mee, and I shall be whiter then snow, Psal. 51. 7.

Create in mee a new heart O God, and reneue a right spirit within me, ver. 10.

Teach me to doe the thing that pleaseth thee, for thou art my God. Let thy louing kindnesse leade mee forth into the Land of righteousnesse, Psal 134. 9.

f Restore unto me the ioy of thy saluation, and uphold mee with thy free spirit, Psal. 51. 12.

Reioyce the soule of thy servant, for unto thee O Lord doe I lift up my soule, Psal. 86. 4.

Forthou Lord art good, and ready to forgine, and plenteous in mercy to all them that call upon thee, ver. 5.

O turne thee unto me, and haue mercy upon me, & giue thy strength unto thy servant, and saue the son of thine Hand-Maide, ver. 16.

s Shew me a token for good, that they which hate me may see it, and be ashamed, because thou Lord hast holpen me and comforted me, verse 17.

H h 2

The

THE PRAYER.

O Lord remoue from mee my *stony heart*, and giue me a heart of flesh: that being pricked with the sting of conscience for my presumptuous sinne, and vnholly life, I may run with weeping eyes, & bleeding heart vnto thee for ease and reliefe: And O thou preseruer of men who curest all our woundes by the smart of thine, heale the festered soares of a conscience pierced through with sorowes and feares. *I am thine, O saue mee for thy mercies sake.* Apply to mee the plaster of thy sufferings, and *salue* of thy grace, that I bleede not to death, and languish in despaire. Hast thou a desire that a Sinner should dye? O rather shew thy glory vpon mee by way of mercy in taking away my Sinnes, then by way of iustice in taking away my life.

Wilt

Wilt thou breake and dash in peeces the worke of thine owne hand ? Wilt thou cast away the purchase of thy blood ? Wilt thou spill so much sanctifying grace infused into mee by the spirit of grace ? Adde, I humbly beseech thee, rather more to rinse, and thoroughly clense mee from all dregs of sinfull pollutions. I haue gone astray from thee O thou *Shepherd, and Bishop of my soule.* I haue wearied my selfe in the wayes of vanitie, and lost my selfe in the wildes of Satan : O thou that art the good & tender hearted *shepherd, who gauest thy life for thy sheepe, and lesteest ninety nine in the desert to seeke the lost sheepe :* take me vp on thy shoulders, and carry mee backe home to thy sheepfold; and hold a watchfull eye ouer mee heereafter, that I wander not from the wayes of thy Commandements, but continually listening to thy voyce, and obser-

H h 3 uing

uing thy rod and thy staffe, and following thy steps, I may be led by thee into the euer greene Pastures aboue, and the waters of Comfort, and riuers of pleasures that spring at thy right hand for euermore, Amen.

Another Prayer.

FATHER, I haue sinned against heauen, and against thee, and am therefore ashamed to looke vp to heauen, or call thee any more Father: lest in so calling thee, I should dishonour thee, and thereby heape more coales of thy wrath vpon my head. For I haue forsaken thy house, and gone away farre from thee. I haue prodigally lauished out my time, and wasted thy substance, my body and soule in riotous liuing. I haue embezled thy goods, my gifts of nature, and wrapped

wrapped vp thy talent of grace in
a napkin, and no way put it to any
 spirituall encrease. Nay forget-
 ting my selfe to bee *borne of thee*
by Water and the Spirit, I haue
 enthraled my selfe to Satan, I
 haue indented with hell, and en-
 tered into couenant with death,
 and serued the Diuell and my im-
 pure flesh and this world (*who-*
ly set upon wickenesse) in the
 vilest and basest manner. I who
 did sometimes, and might still
 haue eaten *Angels foode*, I haue
 greedily fed with *Swine* vpon
 the empty huskes of sensuall and
 sinfull repasts. Yet though I am
unworthy to bee called thy Sonne:
 thy Sonne in thy bosome is wor-
 thy to obtayne a pardon for as
 great an offender as I am : His
 Bloud cleansed some of their
 handes that were embrued in it,
 and saued them who spilt it. I
 confesse I haue forfeited all my
 interest in that high price of my
 redemption, by selling my selfe to

Here insert
 thy particu-
 lar sinnes
 which be
 most heavy
 vpon thy
 conscience.

worke wickednesse against thee by presuming vpon thy goodnesse, and his merits, and turning the grace of thy Spirit into wantonnesse. But his merits and sufferings haue satisfied euen for this abuse of them : and none perisheth by thy will, but their owne wilfull reiecting a gracious pardon tendered them euen to the last gaspe. O Lord thou stretchest thine armes, all the day long to rebellious sinners, and some thou callest the last houre. Yet it is day, yet I see the light of life, yet I behold the armes of my Redeemer stretched vpon the Crosse : I view his woundes bleeding a fresh, to clense and heale mee. The wells of Salvation digged in his hands, fete, and side, are not dry : Yet I breath, and the greatest comfort I take in it is, that I can fetch deepe sighes for my sinne. O Lord, despise not the sighing of a contrite heart : O cast him not from thy

thy pretence who valueth thy
loue aboue all thinges in Heauen
and earth. For *whom haue I in
heauen but thee O Lord*, or what
doe I desire in the earth in compa-
rison of thee. I make no reckon-
ning of any thing in the World
with thee, nor of all the world
without thee; O Lord take away
all things from me so thou giuest
mee thy selfe. For all my hope
is in thy promises, all my comfort
in thy Word, all my riches in
thy bounty, all my delight in
the light of thy countenance, all
my contentment in thy loue.
And now that my finnes haue cast
a thicke cloud betweene mee and
thy face which sometime shined
most brightly vpon mee: I am as
vnable to expresse, as long to en-
dure my sorrow, and hearts
griefe for it. Thou O Lord who
alone hast fathomed the depth
of my sinne, canst sound the bot-
tome of my sorrow. O my God
my estate decayeth, my bo-

dily strength faileth, my heart fainteth, my friends forsake me, all thy creatures taking iustly thy part, band themselves against mee. Yet all this I haue, and by thy supporting grace, shall be able to beare. But thy angry and dreadfull face from which heauen and earth fled away, who can abide? In my prosperity the ioy of all my ioyes, was the perswasion of thy loue, and now in my aduersity the affliction of my afflictions, is the apprehension of thy wrath. This is the *Venome* of thine arrowes that drinks up my blond. If the light in mee be darkenesse, how great must my darkenesse needs be. This is my heavy and dolefull case. My light is darkenesse to me, my day night, my comfort terror, my ioy sorrow, my onely happinesse my greatest misery. For thou O my God, when thou listest the light of thy countenance vpon mee, art my light, my comfort,
my

my ioy, my happinesse. But now thou frownest vpon mee, I see a storme in thy looke, flaming fire in thine eyes, and hell it selfe in thy displeasure. What shall I doe? Whether shall I turne my selfe? The further I flie from thee, the nearer I drawe to Hell, the nearer I come vnto thee, the nearer I approach *A consuming fire*, I retire therefore into my selfe; I returne to the closet of my heart; I shut *the doore* of my lips; I keepe *silence* *euē* from good words though it be paine vnto me; I vent my desires in sighes; I voice my prayers in groanes; I powre out my complaints in teares.

Here

Here make a pause for a while bewailing thy sinnes, and then go on as followeth.

O LORD, consider how I *mourne* in my prayers and am vexed, O spare him who condemneth himselfe, accept him who refuseth and denieth himselfe. Bee reconciled to him who is grievously displeased with himselfe for displeasing thee: giue him thy selfe, who depriueth himselfe of all things but thee. Let mine eyes *fast* from all delectable objects, till I see *thy face againe in righteousness*. Let mine eares *fast* from all pleasing and melodious sounds, till I heare thee speake *peace* vnto my conscience: Let my taste *Fast* from all dainty meate, till I come to relish againe the foode of life. Let all my inward, and outward senses *fast* from all pleasures and comforts till I regaine the sense
of

of thy loue. Gracious father, who instructest thy children euen by their follies, & strengthenest the by their falls; grant that the fowle and filthy sin which I haue committed, may breed in me a general loathing of the puddles of sinne, and a thirsty desire for the Fountaine of grace and lauer of thy blood, to bath my soule in defiled with sinfull impurity. It was prophecied of thee (Meeke Sauour) that thou *shouldest not breake a bruised reede, nor quench the smoaking flaxe.* I am a reed, weake as a reed, vnstable as a reed, hollow, and empy (of inward grace) as a reed, easily blowne downe with any vehement winde of temptation, & I am grievously bruised with the burden of my sinnes, and the weight of thy iudgements. O breake mee not, but make mee a cane to write thy mercies in capitall Letters. *I am smoaking flax,* the light of my ioy and comfort is

Or penne.

is blowne out ; I smoake for my
 sinnes ; I exhale from my heart
 bitter fumes of pensive thoughts
 that set mine eyes all in a water :
 yet there is some heate of cha-
 rity in mee, some feruent desire
 of amendment, some sparke of
 grace. O quench it not, but
 blow it with the soft breath of
 thy spirit of meekenesse, that it
 may breake into a flame. Re-
 new in mee what is decayed, re-
 paire what is lost ; Aboue all re-
store vnto mee the light of thy
counenance, and I shall be whole.
 Thou inuitest all those that are
heauie laden, to come vnto thee. O
 Lord, I would come vnto thee,
 but that I am so weary, and hea-
 nie laden, that I cannot stirre. I
 groane, and pant, and faint vn-
 der this burthen day and night,
 and none can ease mee but thou
 O Saviour, who hast borne our
 infirmities, and carried our sor-
 rowes. O take this heavy burden
 from mee, and put vpon mee *thy*
ease

ease yoke, direct mee by thy
Word, and strengthen mee with
thy grace, and quicked mee by
thy Spirit, that I may cheare-
fully follow thee who art the
way, stedfastly belecue in thee
who art *the Truth*, and in the
end attaine thee, and world
without end enioy
thee who art *the*
Life. So be it.
Amen.

The

The close out of Scripture.

*Make thy face to shine upon thy
servant, save mee for thy mercies
sake, Psal. 31. ver. 16.*

*Make me to heare ioy and glad-
nesse that the bones which thou hast
broken may reioyce, Psal. 51. 3.*

R A-

RACHELS TEARES,

Or an Admonition,

{ Hymne.

{ Prayers.

To stirre vp the pious affections of all well disposed Christians, to commiserate all the *afflicted members of Christ*, especially those that *suffer for the testimonie* of a good conscience beyond the Seas.

THE ADMONITION.

THE ANALYSIS.

1. Expresse precept { In the Law.
In the Gosp.

God the { Father.
Sonne.
H. Ghost.

2. Holy presidents in

Saints { *Job.*
David.
Elie and his daughter.
Esay.
Ieremiah.
Micha.
Paul.

For a fellowfeeling of our brethrens miseries & taking the to heart, wee haue in Scripture.

3. Forcible reasons for

1. We are all members of one body.
2. Christ suffereth in the Saints.
3. The Church mourneth for her children.
4. The enemies of God triumph at the calamities of his people.
5. We are all subiect to the like afflictions.
6. God threatneth heauie iudgements against those that are voyd of bowels of compassion

THE

THE TEXTS.

God com-
mandeth
compassio-
nate sorrow

O Pray for the peace of Ieru-
salem, they shall prosper
that loue thee, *Psal. 102.6.*

*For my bretheren and compari-
ons sake, I will now say peace bee
within thee, ver. 8.*

*Weepe with them that weepe,
Rom. 12.15.*

*Remember them that are in bonds
as bound with them, Heb. 13.3.*

*Put on therefore as the elect
of God and beloued, bowels of
mercy, kindnes, meekenesse, long-
suffering, Colos. 3.12.*

*Be yee all of one minde hauing
compassion one of another; bee pit-
tifull, be courteouse, 1. Pet. 3.8.*

*If there bee any fellowship of
the spirit, if any bowels and mercy
fulfill, yee my ioy that yee bee
like minded, Phil. 2.1,2.*

Compassion
is patterned
vntous in
God the
Father.

*Thou o Lord art full of compas-
sion and gracious, plenteous in
mercy and truth, Psal. 86.15. &*

145. 8. & 111. 4.

It is the Lords mercy that wee are not consumed, because *his compassions faile not*, Lamen, 3. 22.

When no eye pittied thee, to haue had compassion on thee, but thou was cast out into the open field to the lothing of thy person in the day that thou wast borne, Eze. 16. 5.

And when I passed by thee and *saw thee polluted* in thine owne blood, *I said vnto thee*, when thou wert in thy blood liue, ver. 6.

He will turne againe; *he will haue compassion vpon thee*, Micha 7. 19.

Hee shall call his name Ismael, because the *Lord hath heard thy affliction*, Gen. 16. 11.

Leah called his name *Ruben*, for shee said, surely the *Lord hath looked vpon the affliction* of my people that are in Egypt, & hath heard their cry, Exo. 3. 7.

Then we cryed vnto the Lord
God

God of our Fathers; the Lord heard our voyce, and *looked on our affliction*, and our labour, and our oppression, *Dent. 26.7.*

The Lord saw the affliction of Israell, that it was very bitter. 2. King. 14. 26.

And the Lord said that hee would not blot out the name of Israell from vnder heauen, *verse 27.*

Sonne.

And when he came neere hee *beheld the Citty and wept* ouer it, *Luke, 19. 41.*

When Iesus saw her weeping and the Iewes also weeping that came with her, *hee groaned in the spirit*, and was troubled, *Ioh. 11. 33.*

And Iesus wept, ver. 35.

Wherefore in all things it became him to be like vnto his brethren, that he might *bee a mercifull* and faithfull high Priest, *Heb 2. 17.*

For in that he himselfe hauing suffered, being tempted, hee is able

able to succour them that are tempted, ver. 18.

Likewise the spirit helpeth our infirmities, and maketh intercession for vs *with groanings* which cannot be vttered, *Rom. 8. 26.*

Holy Ghost.

Did *I not weepe* for him that was in trouble, and was not my soule *griued* for the poore? *Iob 30. 25.*

Saints.

Iob.

Then *David* and his people that were with him, lift vp their voyce and *wept till they had no power to weepe*, *1. Sam. 30. 4.*

David.

And it came to passe that when he made mention of the *arke* of the Lord that it was taken, hee fell from the seate backward & brake his necke, *1. Sam. 4. 18.*

And she named the child *Ickabod* saying, the glory is departed from Israel, because the Arke of the Lord is taken, *1. Sam. 4. 21.*

Elies daughter in Law.

V When shee heard that the Arke of the Lord was taken shee fell in tranell, for her paines came vpon her, ver. 19.

I will weepe bitterly, labour not to comfort me because of the spoyling of the daughter of my people, Esay 22.4.

Ieremiah.

My bowels, my bowels, I am pained at my very heart, my heart maketh a noyse within me, *I cannot hold my peace*, because thou hast heard (ô my soule) the sound of the trumpet, the allarum of warre, *Ier. 4.19.*

O that my head were waters & mine eyes a fountaine of teares, that I might *weepe day and night for the slaine of the daughter of my people, Ier. 9.2.*

Micha.

I will waile and howle, I goe stript and naked, I will make a wailing like the dragons, and mourning like the Oestriges, *Mi. 1.8.*

For her wound is incurable for it is come vnto Iudah, it is come vnto the gate of my people euen vnto Ierusalem ver.9.

Paul.

I haue great heauinesse and continuall sorrow in my heart, for I could

could wish that my selfe were seperated from Christ, *for my bretheren my kinsemen* according to the flesh, Rom. 9. 3.

Who is weake, *and I am not weake*, who is offended and I burne not, 2. Cor. 11. 29.

Whether one member suffer *all members suffer* with it, Cor. 12. 26.

Now ye are the body of Christ and *members one of another*, verse 27.

Saul, Saul, why persecutest thou *mee*, Acts 9. 4.

And hee said who art thou Lord? and hee said, *I am Iesus whom thou persecutest*, ver. 5.

Alwaies bearing about in the body, *the dying of the Lord Iesus*, that the life of Iesus might bee manifest in our bodies, 2. Cor. 4. 10.

I was hungry and you gaue me no meate; I was thirsty, and you gaue me no drinke, Mat. 25. 42.

Reasons.

1. *All Christians are fellow members.*

2. *The sufferings of the Saints are Christs sufferings.*

I was a stranger, and you tooke me not in ; I was naked, and yee cloathed mee not ; in prison, and you visited me not, ver. 43.

3. The Church
murneth
for her chil-
dren.

Is it nothing to you, all ye that passe by behold and see if there bee any sorrow like vnto my sorrow wherewith the Lord hath afflicted mee in the day of his fierce wrath, Lamen. 1. 12.

4 The wicked triumph
in the ruine
of the godly.

How long shall the aduersarie reproach, how long shall the enemy blaspheme thy name, for euer? Psal. 74. 10.

My teares haue beene my meate day and night whilst they daily say vnto me where is now thy God, Psal. 42. 3.

Were it not that I feared the wrath of the enemy, least the aduersary should behaue themselves strangely, and least they should say our hand is high, Deu. 32. 26.

Tell it not in Gath, publish it not in the streets of Ascalon, that the daughters of the Philistins reioyce least the daughters of the uncircum-

circumcised triumph, 2. Sam. 1.
20. & Micha 1. 10.

If they doe this to the greene
tree, what shall be done to the dry,
Luke 23. 31.

The time is now come that
iudgement must beginne at the
house of God, and if it first be-
gin at vs, what shall be the end of
them that obey not the Gospell of
God? 1. Pet. 4. 17.

Remember them that suffer
aduersitie, as being your selues al-
so in the body, Heb. 13. 3.

This cup also shall passe tha-
rough vnto thee, thou shalt bee
drunken and shalt make thy selfe
naked. Lamen. 4. 21.

Yee shall drinke indeed of
my cup and bee baptised with
the baptisme wherewith I am
baptised with, Mat. 20. 23.

The same afflictions are accom-
plished in your bretheren that are
in the world, 1. Pet. 5. 9.

Suppose yee that those Gali-
leans were sinners aboue all the

5. No cala-
mitie sal-
leth on any
of Gods chil-
dren, but
may defall
vs.

Galileans, because they suffered such things, *Luk. 13. 2.*

I tell you nay, but except yee repent yee shall all likewise perish, ver. 3.

Woe bee unto them that are at ease in Sion, Amos 6. 1.

Yee that put farre away the euill day and cause the seate of violence to come neare, ver. 3.

That drinke wine in bottles, and annoynt themselves with the chiefe oyntments, but they are not grieved for the afflictions of *Ieseph*, ver. 6.

Yee shall drinke indeed of my cup and bee baptised with the baptisme wherewith I am bled with, *Mat. 20. 23.*

The same afflictions are accounted in your brethren that are in the world, *1. Pet. 2. 9.*

Suppose yee that those that were sinners shoud all the

6. A woe is denonnced against those that are vn sensible of their bretherens afflictions.

The Hymne wherein the zealous
and deuout soule

^a 1. Passionately deploareth
the miseries of Gods peo-
ple.

^b 2. Earnestly prayeth for
their deliuerance.

^c 3. Confidently relyeth vp-
on Gods mercies and gra-
tious promises, for present
reliefe and succour.

^a **H**old not thy tongue O
God keepe, not still silence,
refraine not thy selfe o God,
Psal. 83. 1.

For loe, thine enemies *make*
inmuls and they which hate thee
haue *lift vp their head*, v. 2.

They haue taken craftie coun-
sell against thy people, and plotted
against thy hidden ones, v. 3.

They haue consulted together
with one consent, and are *confe-*
derate against thee, ver. 5.

They haue said come, let vs
 roote them out that they bee no
 more a people, and that the name
 of Israel *reformed Churches be*
no more in remembrance, ver. 4.

O Lord God how long wilt
 thou bee angry with thy people
 that prayeth, *Psal. 80. 4.*

Thou *hast fed them with the*
bread of teares, and giuest them
plenteousnesse of teares to drinke.
 Thou hast made them a very
 strife vnto their neighbours, and
 their *enemies laugh them to scorne*
 ver. 6.

Thou hast shewed *thy people*
heauie things, thou hast giuen
 them a drinke of deadly wine,
Psal. 60. 3.

Thou hast moued the land &
 diuided it, heale the fores there-
 of for it shaketh, ver. 2.

Thou broughtest a vine out of
 Egypt, thou didst cast out the
 heathen and plantedst it, *Psalme*
80. 8.

The hills were couered with
 the

the shadow of it, & the boughes thereof were like goodly Cedar trees, ver. 10.

Shee stretched her branches to the sea, and her boughes to the rivers, ver. 11.

Why hast thou then broken her hedges, that all they that goe by plucke off her grapes, ver. 12.

The wild boare out of the wood did roote it vp, and the wild beast of the field hath deuoured it, ver. 13.

Turnethee againe thou God of hostes, looke downe from heauen, behold and visite this vine and the place of thy vineyard that thy right hand hath planted, and the branches that thou madest so strong for thy selfe, ver. 15.

Remember the congregation which thou hast purchased, (which thou hast redeemed) euen Mount Sion wherein thou hast dwelt, Psal. 74. 2. 3.

Lift vp thy feet that thou mayest vtterly destroy euery enimie

which hath done euill in the Sanctuary, ver. 4.

O God how long shall the aduerfarie doe this dishonour, how long shall the enemies (of thy truth) blaspheme; why withdrawest thou thy hand, why pluckest not thou thy right hand out of thy bosome to consume the enemies, ver. 12.

Heathen.

Wherefore should (the idolaters say) where is now their God, Psal. 79. 10.

Heathen.

O let the vengeance of thy seruants blood be openly shewed vpon the (misbelouers) in our sight, ver. 11.

O let the sorrowfull sighing of the Prisoners come before thee according to the greatnesse of thy power preserve thou those that are appoynted to dye, ver. 12.

Locke vpon thy couenant, for all the earth is full of darkenesse and cruell habitations, Psal. 74. 21.

Arise O God, maintayne thine
owne

owne cause, remember how the foolish man blasphemeth thee daily, ver. 23.

Forget not the voyce of thine enemies, the presumption of them that hate thee, increaseth more and more, ver. 24.

Powre out thy wrath vpon the heathen that haue not knowne thee, and vpon the kingdomes that haue not (sincerely) called vpon thy name, Psal. 79.6.

O remember not our o'd sinnes, and haue mercy vpon vs and that soone, for wee are brought very low, ver. 8.

Helpe vs o God of our saluation, for the glory of thy name, o deliuer vs and bee mercifull to our sinnes for thy names sake, verse 9.

O bee thou our helpe in trouble, for vaine is the helpe of man, Ps. 60. 2.

Through thee we shall doe great acts, for it is thou that shalt tread downe our enemies, ver. 12.

*Thou shalt arise and haue mer-
cy vpon Sion; for it is time that
thou haue mercy vpon her, yea
the time is come. Psal. 102. 13.*

*And why thy seruants
thinke vpon her stones, and it
pittieeth them to see her in the
dust, ver. 14.*

Heathen.

*The (idolatrous people) shall feare
thy name O Lord, & the Kings of
the earth thy Maiesty, ver. 15.*

*When the Lord shall build
vp Sion, and when his glory shall
appeare, ver. 16.*

*When he turneth him to the
prayer of the poore destitute and
despiseth not their desire, ver.
17.*

*This shall be written for those
that come after, and the people
which shall bee borne shall prayse
the Lord, ver. 18.*

*For hee looked downe from
his Sanctuarie out of the heauen
did the Lord behold the earth,
ver. 19.*

*That he might heare the mour-
nings*

nings of such as bee in captiuitie
and deliuer the children appoynted
unto death, ver. 20.

That they might declare the
name of the Lord in Sion, and his
worship at Ierusalem, ver. 21.

THE

THE PRAYER.

MOst loving Sauour, and dearest Redeemer, the *head & bridegroom* of thy Church, cast downe thine eye of pittie to behold the grieuous miserie: incline thine eare of mercy to hearken vnto the deepest grones and loudest cryes of thy disconsolate spouse trampled vnder foot by the professed enemies of the Gospel, and open persecutors of thy truth. O God the superstitious and idolatrous corrupters of true Religion haue *entred into thine inheritance* in Bohemiah, the Palatinate, and other Christian states, *thy holy temples haue they defiled* and made *citties of defense* for the reformed Churches *heapes of stones*. They haue turned thy Bethels into Bethauens, they haue set vp againe the *abomination of desolation*, where it ought not to bee. They haue banished

or *murdered thy* *Prophets*; they haue cruelly persecuted the people that worship thee *in spirit and truth, and hate all those that hold with superstitious vanities.* Some they haue famished, part they haue oppressed with vnsupportable yoakes; others they haue stript of all their goods, and sent them naked and destitute of all meanes of support to sollicite the clemencie, and trie the charity of strangers, and many thousands they haue massacred in barbarous and sauage manner. *How long Lord holy and iust, dost thou not reuenge their bloud?* How long wilt thou suffer Sathan to rage, and Idolaters to reigne, and the man of sinne to exalt himselfe above all that is called God, and by himselfe and his wicked instruments (now in place and power) to triumph ouer thy dearest children, *suffering for the testimonie of Iesus Christ, and for his Gospels sake, killed all the day long, and appointed*

pointed as sheepe for the slaughter.
Wee know O Lord, that thine
arme is not shortned, that it cannot
faine, neither is thine eare heauie,
that it cannot heare: but our ini-
quities haue made a seperation be-
twene thee and vs, and our ene-
mies preuaile against vs because
through our presumptuous sins,
we haue now made thee our ene-
mie: We must and doe acknow-
ledge to the glory of thy name,
and to the shame and confuson of
our faces, that thou art righteous
in all thy waies, and cleare when
thou art iudged, but wee haue
not giuen thee our hearts, and
therefore thou hast taken
away all our hearts from vs,
our hands are not lifted vp vnto
thee, and therefore they cannot
fight thy battailes, our sinnes a-
gainst thy knowne truth reuealed
vnto vs, are our enemies best plea
against vs; our infirmities are
their strength, our rents their vni-
on, our diffidence their confidence,
our

our *adding iniquities to iniquities,*
and transgressions to transgressions,
are the renewing, and continuall
supply of their forces against vs.
Why should wee goe about to
hide that from thine al seeing eye
which is too much in the view of
all men. O that we had not iust
cause, if not to complaine in pub-
like, yet to *mourne in secret day*
and night; that where the Gospel
is most sufficiently and faithfully
preached, thy Ministers thereof
are least esteemed, and that not
villages and townes onely, but
whole Prouinces and Countries
are planted with *Zebaes and Sal-*
manabes that haue taken to them-
selues the house of God into possessi-
on, & implied the holy portion of
the *Leuites* to nourish their Luxu-
rie, pride, wantonneffe, and pro-
phanesse: Where Idolatry is ba-
nished, is not Sacriledge entertai-
ned? where heresie is weeded out,
doth not schisme take deep root?
where the yoke of Antichrist is
cast

cast off, is not carnall liberty lett loose? Where one diuell is cast out, are not seauen receiued into his roome? The manna of the word, by reason of the plenty of it, is grown cheape among many, and they begin to loath it, and they cry againe for the Onions & garlike of Egypt, they haue beene fed so plentifully, that they grow wanton, & euery one of them goeth awhoring after their own inuentions: What religious heart is not broken asunder to see those who professe one truth & acknowledg one mother, from whose breasts they haue sucked the *sinctre milke of the word*, and haue beene fed at the same Lords Table, and haue beene partakers of one bread, and therefore should bee one body and one bread, not onely to bee broken into many factions, but also crumbled into the smallest sects. How should God cast a gracious looke vpon vs of the reformed profession as in former times

times he hath, when he seeth that the *bondwoman hath more children then the free*, that superstition is more fruitfull in good workes, then true Religion; that ignorant Papists are more carefull to keep their *blind Saints daies*, then we who say we see are to keep the *Lords day*; that they make more conscience of violating the *traditions of men*, then we of transgressing thy holy & heautnly lawes. It is iust with thee O Lord to *begin indgement at thine owne house*, and to *beate us with many sore stripes*, who better *know* thy will then they doe; yet *doe it not*. Albeit the Iewes were thine own people, and the Philistians *Lammi*, the Israelites thy true worshippers, and the Assyrians idolaters; the Romans right beleeuers, and the Goathes & Vandals pagans or heretiques, the Greekes Christians, and the Saracens Mahumetans; yet was it iust with thee & righteous in thine

thine eyes to *clense thy floare*, in Palestine by the Philistines *fanne*, and to purge *the gold* in Assyria, in the *Babylonish founace*, and to wash *the Courts and Streets* in Italie and Rome it selfe by the *Gothish inundation*, and to *prune the vine* in Greece & Egypt with the *Sarazens knife*; & now in our dayes to reforme disorders and abuses that haue crept into the reformed Churches by confusion it selfe, and cure the securitie and carnall liberty of Christian professors by Antichristian persecutors. Wee cannot impeach thy iustice herein, as neither doe wee distrust thy power or entertaine any doubt or the least scruple of our most holy faith. Our cause we are assured is good, but we are euill; our religion is true, but many of vs are not true to it; our *faith is pretious*, but our *lines are vile*; our profession is holy, but *we adorne it not with a holy conuersation*. Of those that haue
giuen

giuen their names to the Gospell,
and haue purged out the drosse of
Popish rites & superstitions, how
few haue purged out their natu-
rall corruptions. What is it to
clense our profession from dregs
of humaine inuentions, if with
Moab we are still settled upon our
owne Lees of security and sensua-
litie. Yet O Lord forget not to
bee gracious, though we haue been
and are most vngracious; consi-
der the frailty of our nature, and
strength of our ghostly enemies.
Thou art O Christ the redeemer
of the Church, saue the purchase
of thy blood, thou art the head,
compassionate the members; thou
art the Bridegroom, ô cherish,
comfort and reuiue thy drooping
spouse throwing her selfe downe
at thy feet, and pittifully crying
for home in her banished, foode
in her starued, apparell in her na-
ked, liberty in her captivated; re-
liefe in her distressed; ease in her
tormented; solace in her afflicted
chil-

children: reſtraine the power
of Satan, confound the counſell
of all *Achitophels*, prevent the
miſchieuous deuises of all *Hamans*;
bridle the rage of *Zenacharibs*, & ſtop the
furious march of *Antiochusſes*; let al
Neroes and *Domitians*, and *Traianes*,
and *Antonines*, and *Seueruſſes*, and
Maximinuſes, and *Deciuſes*, and
Valerians, and *Aurelians*, and *Diocleſians*,
and *Iulians* that fight againſt thee
and the Church; find and feele that
they kicke againſt the pricke, and
daſh againſt that rocke which in the
end will grinde them to powder.
O ſuffer them not to abuſe thy
long ſuffering any longer, either to
increaſe their tyrannie, or to diſhearten
thy children who haue wept for their
griuous miſeriee, till they can weepe
no more; but lay their mouth to the
duſt, if there may bee hope; why
ſhould the rod of the vngodly lye
ſtill vpon the lot of the righteous?
O bring the vngodlineſſe of the

the wicked to an end; let not their wicked imaginatiōs thus prosper, least they be too proud: Thou, who only art the true God, and God of truth, shew thy selfe as thou hast of late begun in our fight in the Netherlands; a mightie protector of the truth: and now that thine owne people haue receiued at thy hands the cup of trembling to purge out corrupt humours out of their body, let it passe through to thine and our implacable enemies, that they may wring out the dreggs thereof, and let all that loue the sincere worship of thee, & calvpon thy name, & relie wholly vpon thee, triumph because of thy truth; Or if thou seest it best for vs that are reserued for the last, & worst times, to be continually exercised with crosses after crosses, and afflictions vpon afflictions, sanctifie wee beseech thee all these chastisements of thy loue vnto vs. Forsake vs not in our dreadfull triall, but walke with

with us even in the midst of the fierie founnace ; put upon us the whole armour of light, that we may overcome all the powers of darknesse ; And for thine Elects sake, for thy promise sake, for thine honour sake, for thy Christs sake shorten the dayes of Antichristian Tyranny and Persecution, and hasten the comming of thy sonne in the clouds with great glory to put an end to all the sufferings of thy Saints, and crowne them with eternall glory and happinesse in thy Kingdome. Amen, Amen.

The

The close out of Scripture.

Remember O Lord what is come upon thy children, consider and behold their reproach, Lamen. 5. 1.

Their inheritance is turned to strangers, and their houses to Aliens, ver. 2.

They are Orphants and fatherlesse, and their wives as Widdowes, ver. 3.

Their neckes are under persecution, they labour and have no rest, ver. 5.

The ioy of their heart is ceased, and their crown is fallen from their head, ver. 15.

For this our heart is faint, for these things our eyes are dym, ver. 17.

Wherefore dost thou forget vs for ever, and forsake vs so long time ver. 20.

Turne thou them and vs to thee, O Lord, and we shall all be turned, renew our dayes as of old, ver. 21.

The

The Child-bearing Womans

Devotion { In her trauaile.
 { After her trauaile.

THE ADMONITION.

THE ANALYSIS.

1. That fruitfulness is a special blessing and honour to a Woman.
2. That these paines were the punishments, and are the memorials of *Eues* transgression.
3. That the hope of children who may bee members of Christ, and heires of saluation, asswageth the paines for the present, and the ioy for them afterwards extinguisheth the memory of them.
4. That they haue daily experiments of Gods strange deliverances: especially in this kind.
5. That child-bearing hath a promise annexed vnto it of a
blessing { Temporall. } if the mo-
 { Spirituall. } thers bee
 faithfull, and so continue.

*Religious
Women
ought pati-
ently and
comfortably
to endure
the paines
of childe-
birth, con-
sidering*

THE

THE TEXTS.

O Lord God of Hosts, if thou wilt indeede looke vpon the affliction of thine Hand-Maid, and wilt not forget her, but wilt giue her a man-child, I will giue him to the Lord all the dayes of his life, 1. Sam. 1. 11.

Loe children, and the fruit of the wombe, are an heritage, & gift that commeth of the Lord, Psal. 127. 4.

Like as arrowes in the hand of a gyant: euen so are yong children, ver. 5.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speake with their enemies in the gate, ver. 6.

Thou fillest their belly with thy hid treasure, Psal. 17. 14.

Elizabeth said, Thus hath the Lord dealt with mee in the daies wherein

*Fruitfulness
is a speciall
blessing.*

wherein he looked on mee, to take away my reproach among men, Luke 1. 25.

The paines
are deser-
ued by the
sin of Eve.

Vnto the woman he said, I will greatly multiply thy sorrow, and thy conception; In sorrow shalt thou bring forth Children, Gen 3 16.

Are sweet-
ned with
the hope of
a child.

Adam was not deceiued; but the woman being deceiued was in the transgression, 1. Tim. 2. 14.

A woman, when she is in trauaile, hath sorrow, because her howre is come; but as soone as shee is deliuered of a Childe, shee remembreth no more her anguish for ioy that a man is borne into the world, Ioh. 16. 21.

And a pro-
mise of bles-
sing.

Temporall.

Be fruitfull, and multiply, and replenish the earth, Gen. 1. 28.

Be ye fruitfull and multiply, & bring forth abundantly on the earth, Gen. 9. 7.

Spirituell.

Notwithstanding she shall be saved in childbearing, if they continue in faith, and charity, & holiness, & sobriety, 1. Tim. 2. 15.

*A Psalm for women
in trauaile.*

IN thee ô Lord do I put my trust:
let mee neuer be put to confusion,
Psal. 71. 1.

Deliuier mee in thy righteous-
nesse, and cause me to escape : in-
cline thine eare vnto mee, and saue
me, ver. 2.

Lord strengthen mee vpon the
bed of languishing : make all my
bed in my sicknesse, Psal. 41. 3.

Lord bee mercifull vnto me,
heale my soule for I haue sinned a-
gainst thee, ver. 4.

Make haste ô God to deliuier
me: make hast ô Lord to help me,
Psal. 50. 1.

For thou art my hope ô Lord
God : thou art my trust from my
youth, Psal. 71. 5.

By thee haue I been holden vp
euer since I was borne : thou art
hee that tooke mee out of my mo-
thers wombe : my praise shall bee

K k

con-

continually of thee, ver. 6.

*I am feeble, and sore broken :
I haue roared by reason of the dis-
quietnesse of my heart, Psal. 38. 8*

*Lord all my desire is before thee :
and my groaning is not hid from
thee, ver. 9.*

*My soule is bowed downe to
the dust ; my belly cleaueth to
the earth, Psal. 44. 21.*

*Make hast to helpe mee ô Lord
my saluation, Psal. 38. 22.*

*Lord heare mee in this day of
my trouble ; thy name ô God of
Iacob defend me, Psal. 20. 1.*

*Send me helpe from the Sanctu-
ary ; and strengthen mee out of
Sion, ver. 2.*

*Blesse me Lord, and blesse the
fruit of my wombe.*

*A Praier for a woman
in tranaile.*

O Most righteous & merciful *God* who hast iustly inflicted these *sorrowes* vpon my sexe, which I now endure for the *transgressions* of *Eue*, the mother of the liuing; and yet in iudgment remembering mercy hast sanctified them to the *propagation* of thy Church; and doest graciously and wonderfully *strengthen* and *helpe* thy *Seruants* in them both to ouercome the *paines*, & *escape* the *danger*. Haue pittie vpon the feeble estate of thy *poore Hand-Maid*, vnable without thy speciall assistance to goe through this *great worke* of *patience* and *labour*. My first parent did eat the *sower Grapes*, and my teeth are set on edge; and I now taste the bitternesse of that forbidden *Fruite*, and from my heart loathe and detest it. I confesse,

gratious Lord, that both my selfe and *my Childe* yet vnborne haue deserued to perish both in our sinnes originall or actuall; and I humbly submit it and my selfe to thy gracious will and pleasure: yet my hope is in that blessed *seede of the woman that brake the Serpents head*, that thou hast a blessing in store for mee, and that that I beare in my wombe; of which I am as much in trauaile in my Soule to bring it foorth to thee, and make it thine, as I am in *labour* in my Body to bring it forth to mee that it may be mine. Blessè mee deare Father in both workes, that of nature, and this of grace. Lord, punish not the Childe for the parents sake, but rather preserue the parent for the childes sake, that both may *live and prayse thy Name*. Sanctifie vnto me these paynes and *throws*, that they may serue not onely as a corasue for sins past, but also as a preseruatiue against Sinne to come

come. Blesse mee in the vse of all ordinary meanes for my safe *bearing* and bringing foorth my child. Comfort my fainting hart, and strengthen my weake Body, and aswage my bitter panges and sorrowes, and sweeten them with an assured hope of a happie and speedie exchange of them into comfort and *ioy that a child is borne into the world.* Lord, who wert present with me at my conception, bee present with me in the safe *delinerie* of that I haue conceiued. Let thy hand which *formed and fashioned* my Babe in my Wombe keepe all the parts and members of it in due shape, substance and proportion, that the notes of the parents sinne bee not scene in the markes, maimes, and defects of the childe. It is my *labour*, but it is thy worke, ô Lord, to make it a liuing instrument of thy glory. *Perfect* I beseech thee *the worke thou hast begunne* and wrought in mee thine vnworthy

Worke howse. Make it like all the works of the Creation; to which thine owne mouth gaue testimony, that they were perfect good. Deale not with me according to my wickednes, but according to thy gracious goodnes. Carry such a hand ouer me in all the time of my *labour* and grieuous paines, and after my deliuary also, that I may euer praise and magnifie thee for the work of thy grace in my patience, of *thy power in my strength*, of thy prouidence in my timely deliuary, and thy great mercy in my safety, and the preservation of my fruit; for which I humbly begge a blessing from thee, and doth dedicate it and my selfe to thee. Receiue both in and for *thy holy child Iesus* sake, to whom with thee, and the blessed Spirit, be all honour, praise, and thanksgiuing now and for euer, *Amen.*

**The Childbearing VVomans Devoti-
on after her Delivuerie.**

The Admonition to repose confidence in God,

THE ANALYSIS.

1. Precepts.

ABRAHAM.

SARAH.

DAVID.

MOSES.

ELIAH.

HESTER.

IOB.

SHADRACH.

MESECH, and

ABEDNEGO.

IONAH.

PETER.

2. Presidents in

**Faithfull Crea-
tor.**

Saviour.

3. Reasons

drawn frō

God his—

**Names
of**

Attributes

Promise.

Works or performances.

**Omnipoten-
cie.**

Goodnesse.

*For confidence in God in greatest and imminent
dangers we have in Scripture*

THE TEXTS.

*Confidence
in God com-
manded.*

OFFER the Sacrifice of righteousness, and *put* your *trust* in the Lord, Psal. 4. 5.

Put thou *thy trust* in the Lord and be doing good, Psal. 37. 3.

Commit thy way vnto the Lord, and *put* thy *trust* in him, ver 5.

Charge the rich that they *trust* not in vncertaine riches, but in the living God, &c. 1 Tim. 6. 17

In him shall the Gentiles *trust* Rom. 15. 12.

God will provide a Lambe for a burnt offering, Gen. 22. 8.

*Practised
by Abra-
ham.*

Abraham *aboue hope beleened* vnder hope, that hee should bee the Father of many Nations, Ro. 4. 16.

Sarah.

Through faith *Sarah* receiued strength to conceiue *Secde*, and was deliuered when she was past age, because shee *iudged him faithfull* which had promised, Heb. 11. 11.

Moses

Devotion after her delivery.

752

Moses said, *Feare not*, stand still, and *behold* the saluation of the Lord which *hee* will shew you this day, Exod. 14. 13.

Moses.

Dauid said, the Lord that deliuered mee out of the pawe of the Lyon, out of the pawe of the Beare, *hee* will deliuer me out of the hand of this Philistine, 1. Sam. 17. 27.

Dauid.

Elijah said, As the Lord liueth before whom I stand, I will surely shew my selfe vnto Ahab this day, 1. Kings. 18, 15.

Elijah.

I also, and my Maides will fast, and so I will goe to the King, which is not according to the law and if I perish, I perish, Hester 4. 16.

Hester.

I am sure that my Redeemer liueth, &c. Mine eyes shall behold him, though my reines bee consumed within me, Job 19. 25. see Job 13. 15.

Job.

Shadrach, Meshack, and Abed-nego answered: We are not careful to answer thee in this matter

The three children as they are called.

ter, Daniel, 3. 16.

Behold, our *God* whom wee
serue is able to deliuer vs from
the hot fiery Fornace, and he *will*
deliuer vs out of thy handes O
King, ver. 17.

Jonah.

Jonah prayed to the Lord out
of the fishes belly, *Jonah* 2. 1.

I said, I am cast away out of
thy sight, yet *will* I looke againe
toward thine holy Temple, ver. 4.

*Reasons
drawne
from God.*

Commit their soules to him in
well doing, as a *faithfull* Creator,
1. Pet. 4. 19.

His name.

God is *faithfull*, which will
not suffer you to bee tempted a-
bove that you are able, but will
euen giue the issue with the ten-
tation, 1. cor. 10. 13.

*Off faithfull
Creator.*

God is *faithfull*, that our words
to you were Yea and Amen, 2.
cor. 1. 18.

All the promises of *God* in
him, are Yea and Amen, vers. 20.

Saviour.

God is the *Saviour* of all men,
especially of them that beleue,
1. Tim. 4. 10.

The

The Lord is my strength, my
stony Rocke, my Saviour, my
might, my buckler, &c. Psalme
18. 1.

Casting all your care vpon God
for he careth for you, 1. Pet. 5. 7

To him that is able to doe ex-
ceeding abundantly aboue all that
wee aske, or thinke, Ephesians
3. 20.

He is able to subdue all things
vnto himselfe, Philip. 3. 21.

We receiued the sentence of
death in our selues, that wee
should not trust in our selues, but
in GOD which raiseth the dead,
2 cor. 1. 9.

Who *deliuered vs from so great*
a death, and doth deliuer vs; in
whom wee trust that he also will
deliuer vs, ver. 10.

God is able to make all grace
to abound towards you, that yee
alwaies hauing all sufficiency in
all thinges, may abound in e-
uery good worke, 2. Corin. 12.
9. 8.

With

*His attri-
butes of*

*Omnipo-
tencie.*

With God all things are possible, Mat. 19. 16.

Who is able to keepe that which is committed to him till that day. 2. Tim. 1. 12.

Goodnesse.

God is good vnto all men, and his mercy is ouer all his workes, Psal. 145. 9.

Who so dwelleth vnder the defence of the most high, shall abide vnder the shadow of the Almighty, Psal. 91. 1.

A thousand shall fall beside thee, and ten thousand at thy right hand, but it shall not come nigh thee, ver. 7.

God is faithfull, and will assure vs, and keepe vs from euill, 2. Thes. 3. 3.

Gratious promises.

Blessed are all they that put their trust in him, Psal. 2. vlt.

Trust thou in the Lord, and verily thou shalt be fedde, Psal. 37. 3.

Put thy trust in him, and he shall bring it to passe, ver. 5.

Hungry and thirsty their soules fainted.

fainted in them, Psal. 107. 5.

So they cryed vnto the Lord in their trouble, and *hee deliuered* them out of their distresse, verse 6. viz. 13. 19. 28.

The men put forth their hands, & they pulled *Loe* into the house, Gen. 19. 10.

And smote the men that were at the doore with blindnes, v. 21.

And the children of Israel went into the *midst* of the Sea as on the ground, Exod. 14. 23.

And the *Rauens* brought him bread and flesh in the morning, and bread & flesh in the euening, &c. 1. King. 17. 6.

The Captaine of fiftie said; Thou man of G O D: Come downe, 2. Kings, 1. 9.

And there came downe fire from *Heauen*, and consumed him and his fiftie, ver. 10.

There was a great Famine in *Samaria*, and they besieged it till an Asses head was sold for eight peeces of siluer, and the fourth part

Performace

1. to Lot.

2. The children of
Israel.

3. Eliab.

4. Citizens
of Samaria.

part of a kab of doves dung, for
five peeces of siluer, 2. King. 26.

25.

Elisha said, To morrow about
this time shall a measure of fine
flower be sould for a shekell, and
two measures of barley for a she-
kell, and it came to passe, Chap. 7.
ver. 16.

5. The 3. chil-
dren (as
they are
called.)

So *Shadrach, Meshech, and A-
bednego* came forth of the fierie
fornace, Dan. 3. 26.

There was not a haire of their
heads singed, neither were their
coates charged, neither had the
smell of fire passed on them, ver.
27.

6. Daniel.

Daniel said, My God hath sent
his Angell, and shut the Lyons
mouth that they haue not hurt
me, &c. Dan. 6. 22.

7. Ionah.

And the Lord spake to the
fish, and the fish vomited out *Io-
nah* on the dry land, Ionah 2.

8. Peter.

10. And behold, the Angell of the
Lord came to *Peter*, and a light
shined

shined in the prison, and hee
smote *Peter* on the side, and rai-
sed him, sayng, Arise vp quickly.
And his *chaines* fell from his hands
Act. 12. 7.

When they passed the first and
second watch, they came to the
yron gate which opened to them
of its owne accord, &c. Act. 12. 10.

THE HYMNE

Wherein the childbearing woman after her deliuerie,

^a 1. Describeth the great danger shee was in.

^b 2. Praiseth God for escaping of it.

^c 3. Prayeth for a blessing vpon the fruit of her wombe.

^d 4. Promiseth publike thanksgiuing.

I loue the Lord because hee hath heard the voyce of my humble petition, Psal. 116. 1.

Because hee hath enclined his care vnto me, I will call vpon him as long as I liue, ver. 2.

^a My heart was sore pained within me, and the terrors of death were fallen vpon me, Psal. 55. 4.

Fearefulnesse and trembling came vpon me, and the horror of death ouerwhelmed me, ver. 5.

The

The sorrowes of death compassed me, the paines of hell gat hold vpon me, I found trouble and sorrow, *Psal. 116. 3.*

I should *utterly haue fainted* but that I belecue verily to see the Lord in the Land of the liuing *Psal. 27. 15.*

In my distresse I called vpon the Lord, & cryed vnto my God, and hee heard me out of his holy temple, and my cry came before him, it entred euen into his eares, *Psal. 18. 6.*

^b I sought the Lord, and hee heard me, yea and *deliuered mee* out of all my feare, *Psal. 34. 4.*

When I called vpon him, *hee heard mee and endured me with much strength,* *Psal. 138. 3.*

Hee *kept all my bones,* so that not one of them is broken, *Psal. 34. 20.*

The Lord is nigh vnto them that are of a broken heart, and saueh such as bee of a contrite spirit, *ver. 18.*

God

God is my refuge & strength,
a very present helpe in trouble,
Psal. 46. 1.

Gratious is the Lord & righteous;
yea our God is mercifull,
Psal. 116. 5.

The Lord preserveth the simple,
I was brought lowe, and hee helped me, ver. 6.

Returne to thy rest o My soule,
for the Lord hath dealt mercifully
with me, *ver. 7.*

He hath delivred my soule from
death, mine eyes from teares,
ver. 8.

Blessed be the Lord who daily
loadeth mee with his benefits
even the God of my salvation, *Pf. 68. 19.*

Hee that is our God is the
God of salvation, and vnto God
the Lord belong the issues from
death, *ver. 20.*

Who can vtter the mightie
acts of the Lord? who can shew
forth all his praises, *Psalm 106 2.*

Loe children are an heritage of the Lord, and the fruit of the wombe is his reward, *Psal. 127.*

3.

As the arrows in the hand of the Giant, so are the *children of the youth, ver. 4.*

Happie is the man that hath his quiver full of them, they shall not be ashamed when they speak with their enemy in the gate, *ver. 5.*

• The Lord from out of Sion so blesse mee, that I may see *my childrens children*, and peace vpon Israel, *Psal. 128. 6.*

That *my sonnes may grow up as the yong plants*, and *my daughters may be as the polished corners of the Temple, psal. 144. 12.*

What shall I render vnto the Lord for all his benefits towards mee, *psal. 116. 12.*

• I will take the cup of saluation and call vpon the name of the Lord, *ver. 13.*

I will offer vnto the Lord the sacrifice

sacrifice of thanksgiuing, and
call vpon the name of the Lord,
ver. 17.

I will pay my vowes vnto the
Lord, now in the presence of all
his people, ver. 18.

In the Courts of the Lords house,
euen in the midst of thee ô Ieru-
salem. ver. 19.

I have vowed
unto the Lord
the sacrifice of
thanksgiuing
and I will pay
my vowes
unto the Lord
now in the
presence of
all his people
in the courts
of the Lords
house euen
in the midst
of thee ô
Ieruusalem
ver. 19.

I will
pay my
vowes
unto the
Lord
now in
the
presence
of all
his
people
in the
courts
of the
Lords
house
euen in
the midst
of thee
ô Ieru-
salem
ver. 19.

A
THANKSGIVING
for safe Deliuey.

ETernall prayſes nad
thankes bee rendred to
thee o Lord of health and
ſtrength, in whoſe hands
are the waies of life, and iſſues of
death. *I looked for extreame dan-*
ger, and behold ſafety; I looked
for out-cryes of ſorrow, but be-
hold ſhoures of ioy; I looked for
ſuddaine death, and behold pre-
ſent life to mee, and my ſweete
babe. O that my heart were a
ſkilfull inditer, and my tongue as
the pen of a ready ſcribe to write
downe thy prayſes, and record
the wondrous things thou haſt
done for my ſoule. Thou haſt de-
liuered my life from death; mine
eyes from teares, and my feet from
falling. Thou haſt dealt gratiouſly
with mee aboue my deſert, ena-
bled me aboue my ſtrength, de-
liuered

liuered me aboute my hope, and therefore I will reioyce in thee aboute measure, and magnifie thee without end. Thou hast shut the *mouth of the pit* which would haue swallowed mee, therefore will I *open my mouth* in thy praises. Thou hast made good thy promises vnto mee, therefore I will make good my vowes vnto thee. Thou hast giuen me the *fruite of my wombe*, therefore will I returne vnto thee the *fruite of my lippes*. Now I haue felt *thy strength in my greatest weaknesse*, I haue tasted thy goodnesse in my bitter pangs, I will therefore call vpon thee in my troubles, and will praise thee in my deliuerances, and depend vpon thee as well in want as in plenty, in sicknesse as in health, in death as in life. Thou mightest most iustly haue deprived me of the benefit, and my infant of the hope of life. Thou mightest disseruedly haue cut off the roote
and

and the branch in the same moment, for both were at thy mercie, and lyable to a curse; *But thy mercy is ouer all thy workes*: thou art good to them that are euill; gracious to them that are vngracious; mercifull to them that are most sinfull. *Thou desirest not the death of a sinner, but of sinne.* Thou *wouldest that all should liue*, and here sowe the seeds, & in heauen reape the fruit of immortality. For to this end thou breathedst into vs the life of nature to make vs capable of the life of grace, that thereby wee may attaine the life of glory. Therefore dost thou bring vs into the light of this world, and set vs in the way: that walking the pathes of thy Commandments we might in the end arriue at our country in heauen. This life of nature thou hast now giuen to my child, and continued to me; adde now, I beseech thee, grace to nature, and glorie to grace

grace hereafter, that as we now
liue *in thee* by nature, so we may
liue *to thee* by grace, and hereaf-
ter for euer liue *with thee* in glo-
ry. Thou hast ordained strength
out of the monthes of babes and
sucklings, and iustly maist expect
praise from them. Gracious
Lord, first giue my infant
strength, and then receiue praises
from it. The *hidden treasure*
which for many monthes thou
layest vp in mee is now safely
taken out of me, and *deliuered to*
me. Therefore I now offer it to
thee in thy holy Temple, Accept
that from mee which thou hast
giuen to mee. Receiue that into
thy hands which thou hast put
into mine *armes*. Wash it in the
Font of Baptisme; regenerate it
by thy holy Spirit; feede it with
the sincere milke of thy word, till
it hath knowledge to *choose the*
good, and refuse the euill. As it
groweth in yeares, and stature,
and strength; so grant that it
may

may grow in thy grace & favour,
and increase in wisdom, and in
the knowledge of our Lord and
Saviour Iesus Christ. So bee it,
Amen.

The close out of Scripture.

*Now unto the King immortall,
everlasting, invinsible, unto GOD
only wise, be honour and glory for
ever and ever, Amen, 1. Tim. 1. 17*

L I

The

The Sicke-mans Devotion.

{ *In his sicknesse.*{ *After his Recovery.*

1. **E**Nter into thy priuate Chamber, & *commune with thine owne heart*, & search out diligently the caule of thy heauenly Fathers displeasure, Psal. 4. 4.

When thou art smitten with sicknesse o denout Christian, *Iob 33. 23. Iam. 5. 24.*

2. Confesse thy particular sin or sinnes, for which thy heart *smitteth thee* most, with sighes & teares, Psal. 32. 5, 6.

3. Promise, and fully purpose amendment through the assistance of grace, Psal. 39. 1.

4. Aduise with the Physitian of thy soule, & follow his godly direction, and desire him to pray for thee, and *minister a word of comfort vnto thee*, and (if thou find thy selfe fit for it) in the beginning of thy sicknesse, when thou art in perfect sense and memory, participate of the blessed Sacrament

Sacrament, rather then when thy faculties are more enfeebled.

5. Use carefully all good meanes of Physicke and dyet for thy recouerie; yet relye not vpon the meanes, or instrument, but vpon *God*, Eccl. 38. 1. 2. Chron. 16. 12.

6. Pray to *God instantly & continually.*

{ First, & absolutely for the health and saluation of thy soule.

{ Secondly, & conditionally, for the health of thy body.

7. Settle thine estate, and make thy Will, that thou mayest bee more free for holy and heavenly meditations, Isa. 38. 1.

8. Submit thy selfe wholly and absolutely to *God's* good will and pleasure concerning thee, whether for life or death, 1. pet. 4. 19.

9. Reade (if thou bee able) or appoint to bee read vnto thee, at

seasonable times, select Chapters
of Scripture, as Rom. 8. Philip. 1.
1. Cor. 15. 1. Thes. 4. 2. 2. Cor. 5.
Ioh. 5. 6. 17. Heb. 12. Iob 19. Reu.
2. 3. 21. 22. Iob 14. Isa. 38. 40. as
also deuout Sermons, and Prayers,
especially such as be fit thy present
estate.

Among o
ther helps
in this
kinde.

Open thy sorrow and grieffe by
the Hymne.

Strengthen thy faith and patience
by the exhortation.

Quicken thy Zeale and deuotion
by the Prayer ensuing.

A Psalm

A PSALME FOR
the sicke, wherein

The deuout Soule

Expres-
seth her { Maladie and affli-
ction.
Hope in God.
Experience & re-
membrance of
his former
goodnesse.
Meeke patience.

Prayeth
{ for { Ease.
Helpe.
Recouerie.
Quickning grace
Pardon for sinne.
Wisedome to
make good vse
of sicknesse.

The Hymne for the Sicke.

*The sicke
soule ex-
presseth her
malady.*

HAue mercy vpon mee O
Lord. for *I am weake*: O
Lord heale mee, for my bones
are vexed, Psal. 6. 2.

My soule also is sore troubled:
But Lord, how long wilt thou
punish me? ver. 3.

My Spirit vexeth within mee:
and my heart within mee is deso-
late, Psal. 143. 4.

Yet I doe remember the time
past; I muse vpon all thy
workes; yea, I exercise my selfe
in the worke of thy hands, verse
5.

I stretch forth my hands vnto
thee: my soule gaspeth vnto thee
as a thirsty land, ver. 6.

Heare mee O Lord, and that
soone, for my Spirit waxeth
faint.

Hide not thy face from me,
least I be like vnto them that goe
downe into the pit, ver. 7.

Thou

Thou art he that tooke me out
of my mothers wombe: thou wast
my hope when I hanged yet vpon
my mothers breast: Psal. 22. 9.

Remem-
brances and
experiences
of Gods for-
mer goodnes

I haue bin left vnto thee euer
since I was borne; Thou art my
God euen from my mothers
wombe. ver. 10.

Though I walke in the sha-
dow of death, I will feare no euill:
thy rod and thy staffe comfort
me, Psal. 23. 4.

Hope in him

Lord what is my hope? Truly
my hope is euen in thee, Psal. 39. 5.

I became dumbe and opened
not my mouth; for it was thy do-
ing, ver. 10.

Meake pati-
ence.

I will patiently abide alway:
and praise thy name more, and
more, Psal. 71. 12.

O Lord rebuke me not in
thine anger, nor chasten me in thy
heauy displeasure, Psal. 6. 1.

Prayeth for
ease.

The sorrowes of my heart are
enlarged; O bring me out of my
trouble, Psal. 25. 16.

Hear O Lord, and haue
L! 4 mercy

Helpe.

Recouery

mercy vpon mee ; Lord bee thou
my helper, Psal. 30. 11.

Turne thee ô Lord, and *deliuer*
my soule : ô *saue me* for thy mer-
cies sake, Psal. 6.4.

For in death no man remem-
breth thee : and who will giue
thee thanks in the pit ? ver. 5.

What profit is there in my
bloud, when I goe downe to the
pit ? Psal. 30. 9.

Shall the dust giue thanks vn-
to thee ? Or shall it declare thy
truth ? ver. 10.

Take thy Plague away from
me : I am euen consumed by the
meanes of thy heauy hand, Psal.
39. 11.

*Quickning
grace.*

Quicken me O Lord for thy
names sake ; and for thy righteo-
usnesse sake, bring my soule out
of trouble, Psal. 143. 11.

*Pardon for
sinne.*

Enter not into iudgement with
thy seruant ; for in thy sight shall
no man liuing be iustified, ver. 2.

*O remember not the sinnes and
offences of my youth , but accor-
ding*

ding to thy mercy thinke vppon
me, ô Lord, for thy goodnesse,
Psal. 25. 6

Deliver me from all mine offences : and make mee not a rebuke
to the foolish, Psal. 39. 9.

O teach mee to number my
daies, that I may apply my heart
unto wisdom, Psal. 90. 12.

wisdom.

L 1 5

An

An Admonition to the Sicke.

THE ANALYSTS.

Every good Christian ought to struggle with his infirmities, & labour to compose his minde to meeke patience in sickness; especially considering that sickness is-

1. His heavenly Father's visitation, whose
1. Power cannot be resisted.
2. Will must be obeyed.
3. Goodnesse must be acknowledged in sending vs good as well as euill.

2. A deserved scourge for his sinne.

1. To weane him from the loue of the world.
2. To strengthen the spirit in him, and tame the flesh.
3. To breed in him a loathing and detestation of sin in generall, the cause of all afflictions.
4. To call him home, and bring him to a sense and acknowledgement of his particular sinne or sinnes.
5. To proue the truth and sincerity of his faith and loue.
6. To saue him from eternall punishment for his sinne.
7. To make him seeke more earnestly to God, who will be found of him, and (if his appointed time be not come) manifest his glory in deliuering him from the very iawes of death.

3. Sent in loue to him for his good

THE TEXTS.

WEe haue had Fathers of
our flesh which *corre-*
cted vs, and wee gaue them reue-
rence, shall wee not much rather
be in *subiection to the Father of*
Spirits, and liue? Hebrewes
12.9.

*Sicknesse
Gods visita-
tion: who
is the Fa-
ther of our
Spirits, and
cannot bee
resisted.*

Who hath euer *resisted* his
will? Rom. 9. 19.

He is able to *subdue all things*
to himselfe, Phil. 3. 21.

Hee *draweth the mighty* with
his power; hee riseth vp, and no
man is sure of life, Iob 24. 21.

Will hee pleade against mee
with his *great power*? Iob 23. 6.

God is *greater then man*, Iob
33. 12.

Why doest thou *strive against*
him? for he giueth not account
of any of his matters, ver. 13.

Thy will be done, &c. Mat. 6.

10.

Father, if it be possible let this
Cup

*Must be o-
beyed.*

cup passe from me, Mat. 26.29.

Yet not as I will, but *as thou wilt*, ver. 16.

I held my peace, because it was *thy doing*, Psal. 39.10.

Sanctifie the Lord God in your hearts, &c. 1. Pet. 3.11.

Let them that suffer according to the will of God, *commit the keeping of their soules* to him in well doing, as vnto a faithfull Creator, 1. Pet. 3.19.

From who
wee receive
good.

We haue *receiued good* at the hands of God, and shall wee not receiue euill? Iob 2.10.

Affliction commeth not forth of the dust, neither doth trauaile come forth of the ground, Iob 5.6.

I will make thee sicke in smiting thee, because of thy sinne, Mich. 6.13.

It is a
scourge for
our sinnes.
It is sent for
our good.

Man suffereth for *his sinne*, Lam. 3.39.

Wee know that all things worke together *for good* to them that loue God, Rom. 8.28.

The

The heate beate vpon the head of IONAS that he fainted, and wished in himselfe to dye, and said, It is better for me to die then to liue, Ionah 4. 8.

To weane vs from the world.

And ELIAH requested that he might die: It is enogh Lord, take away my life: I am not better then my Fathers, 1. Kings 19. 4.

Wee that are in this Tabernacle doe groane being burdened,

To tame the flesh.

Cor. 5. 4.

That I should not bee exalted aboue measure, there was giuen me a Thorne in the flesh, 2. Cor. 12. 15

To strengthen the Spirit.

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses; for when I am weake, then am I strong, ver. 10.

Though our outward man decay, our inward man is renewed, &c. 2. Cor. 4. 16.

My wickednesse are gone ouer my head, and are like a sore burden then

To make vs loath sinne.

then too heauie for me to beare,
psal. 38. 4.

My wounds stinke and are
corrupt through my foolishnes,
psal. 38. 5.

*To bring vs
to acknow-
ledgement
of our sinnes
in speciall.*

Let vs search, and trie our
waies, and turne againe to the
Lord, *Lamen. 3. 40.*

I truly am set in the Plague;
and my heauinesse is euer in my
sight, Psal. 38. 17.

I will confesse my wickednesse,
and bee sorrie for my sinne, verse
18.

The people turneth not to him
that smiteth them, Isa. 9. 13. See
Ezra. 9. 13.

The thing that I so greatly
feared, is fallen vpon mee, Iob. 3.
25.

We haue transgressed, and re-
belled, and thou hast not pardoned,
Lamen. 3. 42.

*To proue
the sincerity
of our faith
and loue.*

Though he slay me, yet will I
trust in him, Iob 13. 15.

He shall also be my saluation,
for an Hypocrite shall not stand
before

before him, ver. 16.

And though all this be come vpon vs, yet doe we not forget thee, nor behaue our selues frowardly in thy couenant, Psal. 44. 18.

Our heart is not turned backe; neither our steps gone out of the way, ver. 19.

No not when thou hast smitten vs into the place of dragons, and couered vs with the shaddow of death, ver. 20.

We are chastened of the Lord, that we should not bee condemned with the world, 1. Cor. 11. 32.

I will bee vnto' Ephraim as a Lyon, and as a roring Lyon to the house of Iudah; I will teare, and goe away, Hosea 5. 14.

I will goe and returne to my place, till they acknowledge their offences, and seeke my face: In their affliction they will seeke me early, ver. 15.

He would haue filled his bel-
lie with the huskes that the swine
did eate, and no man gaue vnto
him,

To keepe vs
from euer-
lasting tor-
ments.

To make vs
seeke more
earnestly to
God.

him, *Luke 15.16.*

And when he came to himselfe hee said, How many hired seruants in my Fathers house haue meate enough, and I perish with hunger? *ver. 17.*

I will arise and goe to my Father, &c. *ver. 18.*

*who will be
found of vs.*

When in their trouble they turned to the Lord *God* of Israel, and sought him, *hee was found* of them, *2. Chron. 15.4.*

In wrath, or, in the middest of iudgement *thou remembrest* mercy, *Abak. 3.2.*

*And shew
his glory in
our recon-
cile.*

I kill, and *make alive*; I wound, and *I heale*, *Deut. 32. 39.*

The Lord bringeth downe to the graue, and *bringth vp*, *1. Sam. 2. 6.*

This man was borne blinde, that the *worke of God* might bee shewed in him, *Ioh. 9.3.*

This sicknesse is not vnto death, but *for the glory of God*, that the Sonne of God might bee glorified thereby, *Iohn 11.4.*

For

For wee had the sentence of death in our selues, that wee should not trust in our selues, but *in God* that raiseth the dead, 2. Cor. 1. 9, 10.

Who hath deliuered vs from so great a death, and doth deliuer: in whom wee trust that hee will yet deliuer vs, ver. 11.

*A PRAYER FOR
the Sicke.*

F*Aithfull Creator, and preseruer of all men, especially of thine Elect, whom thou smitest in mercy, and chastenest in loue, and correctest in tender compassion, wounding and healing againe, killing and reuiuing, bringing downe to the gates of hell, and raising vp from thence againe: Looke downe, I beseech thee, vpon thy poore prostrated seruant grievously punished, and afflicted,*

afflicted in body with the smart of my paine, and much more troubled and terrified in minde with the sense of my sinne, and feare of thy heauie displeasure. My paines and pangs of my sicknesse, O Lord, are bitter, yet the remembrance of my sinnes is more bitter vnto me, and the apprehension of thy wrath farre exceedeth both. This is the very *venome of the arrow that sticketh in mee*. It is gaule to my taste, and *wormewood* to my mouth, and the sharpest *vinegar* in my festered sores, and a *burning fire in my bones*. I confesse to thy glory and my shame, that of *very faithfulnessse and goodnesse to mee*, thou hast laide this scourge vpon mee, to the end, that by the stripes of my flesh, my spirit might bee healed, and *saued in the day of my Lord Iesus*. I fostered snakes secretly in my boosome ; I cheri-

cherished priuate finnes in my
conscience, and now they haue
stung mee. I tooke too much
delight in worldly comforts,
and therefore thou hast sawced
them with sorrowes. My
wanton flesh pampered vp with
ease and daintie fare, *spurned*
at thy Word, and grew
headstrong against thy Spirit,
and therefore thou hast tamed it
with this sharpe whip. I
was in a kinde of a spiri-
tuall Lethargie, till thou didst
awake mee with the stroke
of thy hand. There grew
a Call ouer my conscience,
which this thy chastisement
hath plucked away. I felt
an Itch of impure lusts and
desires in all parts of my soule,
but thy Rod hath *killed* it. I va-
lued not the benefit of health
as I should haue done; and
therefore thou hast taught mee
it by the want thereof. In my
prosperity, *I remembered not*
the

the afflictions of my bretheren, and therefore thou hast afflicted mee like vnto them. I wept not for the calamities of thy people, I shed no teares for the publike ruines of the Church, and therefore thou hast drawne from mee abundance of them for my priuate griefes. I put from mee still the euill day, and therefore thou hast brought it neere vnto mee. All this haue I done, and therefore most iustly all this do I suffer. And because I know that it is good for mee thus to be disciplined by thee; I humble my selfe under thy mighty hand, and kisse this thy Rod which imprints in my flesh a sence of my sinne, and a marke of thy loue, and maketh my body blacke and blue, but I trust (through thy grace) shall make my soule appeare faire and beautifull in thine eyes. Oh that I could frame my selfe to perfect patience, that my abiding thy will might as well please thee, as my

my disobeying thy will hath displeased thee. *My spirit is willing, but my flesh is weake.* I strue with the rebellions of my heart and corruptions, but they are too strong for mee. Faine would I silence of clamorous passions, and let patience haue her full worke upon me; but the loathsomenesse, and painefulnes, and tediousnes of my disease, drowne all my ghostly comforts, and make mee enen more for the disquietnes of my heart. O Lord thou knowest all my desires, and my groanes are not hid from thee. Thou knowest whereof I am made, thou understandest that I am but dust; and wilt thou contend with dust and ashes? O Father of mercy, and God of all consolation, lay no more upon me then thou wilt giue mee ability to beare. Either assuage and diminish my paine, or increase my strength: either shorten my sicknesse, or lengthen (I beseech thee) my patience. I acknowledge

knowledge my many finnes deserue many strokes, and my grieuous finnes smart strokes; *but my flesh is not of yron, nor my sinews of bras*, nor my heart of Oke, to endure so many blowes and re-iterated cuts of thy *axe*. Neither could my sufferings (if I could endure as much for sin as any of thy blessed Saints & Martyrs haue suffered for righteousness) thereby satisfie for the least of my sins. For thy Maiesty is infinite, and my offences therefore infinite; thy mercy toward mee is infinite, and my ingratitude towards thee thereby made infinite. Thy law eternall, and my guilt consequently, for the breach thereof, eternall. But thy Sonne a person of *infinite* dignity, out of his *infinite* loue to mankinde hath layed downe his life, a price of *infinite* value, to discharge the *infinite* debt of my sins. Wherefore, I beseech thee, looke not vpon my sin, but vpon
pon

pon thy Son: weigh not my transgressions, but his merits. Thy iustice is fully satisfied by him; O confirme thy mercies vnto me. As I haue, in the *cup of trembling*, tasted thy iustice and my sins: so grant that in the *cup of saluation* I may taste thy mercy, and my Sauours merits. Blesse all the meats, and drinks, and medicines, which I shall receiue from the hand of thy Physitian to the repaire and recouery of my bodily health; and sanctifie al the bitter potions which thou hast, and shalt minister vnto me to the restoring of my 'soules health. Comfort my fainting Spirit, and *strengthen my feeble knees*, and support my weake hands, and reuiue my deaded heart; and so powerfully aslist me with thy spirit of strength, that I may with confidence call vpon thee, with patience endure this triall, with hope expect thy good pleasure, with wisdome make
vse

use of this thy visitation, and
with thankfulness euer praise
thy goodnesse and mercy for my
late recovery, if it may stand
with thy blessed will; whereun-
to I fully submit, and wholly re-
signe my selfe now and for euer,
Amen.

PART

PART 2. SUPPART 5.

The Sicke-mans Deuotion after his
*Reconerie.**The Admonition or Exhortation to
Thanksgiving.*

THE ANALYSIS.

For perpetuall Thankgiuing & a gratefull
acknowledgement of Gods blessing,
wee haue in Scripture:1. Exam-
ples of

CHRIST.

The Angels.

The Saints

{ In heauen.
On earth.2. Reasons
drawne from
the considera-
tion of God his

Precepts.

Promises.

Benefits

{ Past.

Present.

{ To come.

THE TEXTS.

For thank-
fulnesse.

I Thanke thee, O Father, Lord
of heauen and earth, because
thou hast hid these things from
the wise and prudent, and hast
revealed them vnto babes, Mat.
11.25.

Examples
of Christ.

And he tooke the seauen loaues
and the fishes, and gaue thanks,
and brake them, Mar. 5.36.

And hee tooke the Cup, and
when he had giuen thanks, hee
gaue it to them, Mat. 26.27.

And when he had giuen thanks,
hee tooke bread & brake it, Luk.
22.19.

The Angels.

And all the *Angels* that stood
round about the Throne, and a-
bout the Elders, and the foure
beasts, fell downe on their faces,
before the Throne, and worship-
ped God, saying, (Reuel. 7.11.)
Amen: blessing, and glorie,
and wisedome, and thanks giuing
and honour, and power, and
might, be vnto God for euer, ver.
I 2. Glory

Glory be to God on high, on earth peace, and good will towards men, Luk.2.14.

*The Saints
in heauen.*

Those beasts gaue glory, and honour and *thankes*, to him that sate on the Throne, who liueth for euer, Reuel.4.9.

*The Saints
on earth.*

And he blessed him, and said, Blessed be *Abraham* of the most high god possessor of heauen and earth, Gen.14.19.

*Melchize-
dech.*

And *blessed be the most high God* who hath deliuered thine enemies into thy hand, ver.20.

I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed to thy seruant. For with my staffe I passed ouer this Iordan; and now I am become two bands, Gen.32.10.

Jacob.

And when they heard that the Lord had visited the children of Israel, and that hee looked vpon their afflictions, they bowed their heads, and worshipped, Exod 4.31.

*The people
of Israel in
Moses time.*

Moses.

Then sang *Moses* and the children of Israel this song vnto the Lord, saying I will sing vnto the Lord, for he hath triumphed gloriously; the horse and the rider hath he throwne in the Sea, *Exod. 15. 1.*

*Debora.
Barak.*

Then sang *Debora*, and *Barak*, &c. *Iudg 5. 12. & sequ.*

Anna.

And *Anna* prayed vnto the Lord and said; My heart reioy- ceth in the Lord, my horne is ex- alted in the Lord, *1 Sam. 2 1. & sequ. vsq ad 11.*

David.

And *David* spake vnto the Lord the words of this Song, in the daies that the Lord had de- liuered him out of the hand of al his enemies, &c. *2 Sam. 22. 1. & seq. See Psal. 8. 9. 18. 21 27. 30. 34. 45. 46, 47, 48. 65. 66. 68. 75, 77. 81. 85. 89. 92. 95, 96. 98. 99. 100. 103. 104. 105. 107. 108. 111. 113. 115. 117. 118. 124. 134. 135. 136. 138. 144. 145. 146. 147. 148. 149. 150.*

Salomon.

Blessed be the Lord God that hath

hath giuen rest vnto his people Israel, according to all that hee had promised, and hath not failed one word of all his good promises which hee promised by the hand of *Moses* his seruant, 1 King 8.5.

Blessed be the Lord God of our Fathers who hath put such a thing as this in the Kings heart, Ezra 7.27.

Ezra.

O Lord thou art my God, I will exalt thee, I will praise thy Name, for thou hast done wonderfull things; thy counsels of old, are faithfulness and truth, Isa. 25.5.

Isaiah.

The writing of *Ezekiab* King of *Iudab*, when he had been sick, and was recovered of his sickness, I sayd, &c. Isa. 38.9. 10. vsq. ad 21.

Ezekias.

Then was the secret reuealed vnto *Daniel* in a night vision; then *Daniel* blessed the God of heauen, Dan. 2.19.

Daniel.

Blessed be the Name of God for

euere and euere, for wisedom, and might are his, ver. 20.

I thanke thee and praise thee O thou God of my fathers, who hast giuen me wisedom, and might, and hast made knowne vnto me what wee haue desired of thee, ver. 23.

Jonah.

I will *sacrifice vnto thee* with the voyce of *thankesgiving*, I will pay that I haue vowed: Saluation is of the Lord, *Jonah 2.9.*

Marie.

Marie said; My soule doth magnifie the Lord, &c. *Luke 1.46*

Zacharias.

Blessed be the Lord God of Israel, &c. ver. 68.

*The Shep-
herds.*

And the shepheards returned, *glorifying and praysing God* for all the things that they had heard and seene, *Luk. 2.20.*

*The man
taken with
a palse.*

And immediately he rose vp, and departed to his owne house, *glorifying God, Luk. 5.25.*

The people.

And there came feare on all, and they *glorified God saying*, A great Prophet is risen among vs, and God hath visited his people, *Luke 7.16.*

When

When hee had laid hands on her, immediately shee was made straight, and glorified God, Luke 13. 13.

The woman that had a Spirit of infirmity.

And one of them (when hee saw that hee was healed) turned backe, and with a loud voice glorified God, Luke 17. 15.

One of the Lepers.

And immediatly he receiued his sight, and followed him, glorifying God; and all the people when they saw it, gaue praise vnto God, Luke 18. 45.

The blind man.

And he leaping vp, stood and walked, and entred with them into the Temple, walking, and leaping, and praising God, Acts 3. 8.

The Lame.

Paul, when hee saw the brethren, thanked God, and tooke courage, Acts 18. 19.

Paul.

I thanke God alwaies, &c. Rom. 7. 21. see 1 Cor. 14. 14. 10. 30. 14. 18. 15. 57. 2 Cor. 9. 15. Ephes. 1. 16. Phil. 1. 5. Col. 1. 12. 1. Thes. 1. 2. 2. 13. 2 Tim. 1. 3. Phil. 4.

To him be glorie, and domi-

Peter.

Iude.

nion for euer, 1 Pet 5. 11.

To the onely wise God our Sauiour be glory and maiesty, dominion and power, now and for euer, Iude 25.

Iohn.

To him that hath loued vs, &c. bee glory, and dominion for euer, and euer, Reuel. 1. 5, 6.

Precepts.

Offer vnto God thankesgiuing, and pay thy vowes to the most High, psal. 50. 14.

Turne to the Lord; say vnto him, Take away all iniquity and receiue vs gratiofly; so wee will render the calmes of our lipps, Hos. 14. 2.

Let no vncleannesse, &c. be once named amongst you: neither iesting, which is not conuenient; but rather giuing of thanks, Ephes. 5. 3, 4.

In euery thing by prayer and supplication with thanksgiuing, let your requests be made known vnto God, phil. 4. 6.

Giue thanks to the Father, which hath made vs meete to be
parta-

partakers of the inheritance of the Saints in light, Col. 1. 12.

Being rooted and built vp in him, and established in the faith, as ye haue bin taught abounding therein with *thanksgiving*, Col. 2. 7.

Whatsoever ye doe in word or deede, doe all in the name of the Lord Iesus, *giving thanks to God and the Father by him*, Colos. 3. 17.

Continue in prayer and watch in the same with *thanksgiving*, Colos. 4. 2.

In every thing *give thanks*; for this is the will of God in Christ Iesus concerning you, 1. Thes. 5. 18.

We are bound to *thanke God* for you alwaies brethren, 2. Thes. 1. 3. 2. 13.

I exhort therefore, that first of all, supplications, prayers, intercessions, and *giving of thanks* bee made for all men, 1 Tim. 2. 1.

Commanding to abstaine
from meates, which God hath
created to bee receiued with
thankesgiuing, 1 Tim. 4. 3.

By him therefore let vs offer
the Sacrifice of praise to God con-
tinually, that is, the fruit of our
lippes, *giuing thanks* to his
Name, Heb. 13. 15.

See more at the end of the
preparatory Admonition to
Prayer.

A PSALME OF Thanksgiuing for recoverye.

I Will magnifie thee o Lord,
for thou hast set mee up; and
not made my (spirituall) foes
to triumph over mee, .Psalme
30. 1.

O Lord my G O D, I cryed
unto thee, and thou heardest me,
ver. 2.

Thou Lord hast brought my
soule out of hell; thou hast kept
my life from them that go downe
into the pit, ver. 3.

Sing praises unto the Lord o
ye Saints, and give thanks unto
him for a remembrance of his bo-
linesse, ver. 4.

For his wrath endureth but for
the twinkling of an eye, and in his
pleasure is life: heavinesse may
endure

endure for a night, but ioy cometh in the morning, ver. 5.

O what great troubles and aduersities hast thou shewed me! Yet diddest thou turne and refresh me; and broughtest mee from the deepe of the earth againe, Psalme 71. 18.

Thou hast turned my heauines into ioy; thou hast put off my sackcloth, and girded me with gladnes, Psal. 30. 11.

Praise the Lord o my soule, and all that is within me praise his holy Name, Psal. 103. 1.

Praise the Lord o my soule, and forget not all his benefits, ver. 2.

Which forgiveth all thy sinne, and healeth all thine infirmities, ver. 3.

Which saueth thy life from destruction, and crowneeth thee with mercy, and louing kindnes, ver. 4.

Which satisfieth thy mouth with good things, and maketh thee

thee young, and lustie as an Eagle,
ver. 5.

The Lord is full of compassion
and mercy, long suffering, and of
great goodnesse, ver. 8.

O tast and see how graci-
ous the Lord is : blessed is the man
that trusteth in him , Psalme 34.
8.

The Lord is my strength,
and my song, and is become
my saluation, Psalme 118.
14.

The voyce of ioy and health is
in my dwellings : the right hand of
the Lord bringeth mighty things
to passe, ver. 15.

The right hand of the Lord
hath the preheminance : the right
hand of the Lord bringeth
mightie things to passe, verse
16.

I will not dye , but liue,
and declare the workes of the Lord,
ver. 17.

The Lord hath chastened, and
corrected mee, but hee hath not
giuen

giue mee ouer vnto death, verse
18.

Open mee the gates of righte-
ousnesse, that I may goe in, and
giue thanks to the Lord, verse
19.

A

A THANKSGIVING for recouery.

O Lord God of my health
and saluation, who hast
knowne my soule in trou-
ble, and diddest make my
bed in my painefull and dangerous
Sickenesse, and hast now raised
mee out of it to stand before
thee, I offer now vnto thee the
Calues of my Lippes, and the sa-
crifice of my body & Soule, which
thou first gauest, and now hast
restored vnto mee. Because I
employed not the faculties of my
Soule, and members of my Bo-
dy, as I should haue done; thou
bereauedst me of the strength,
and vigour, and vse of them for
a season. But now, because thy
compassion failes not, thou hast
returned them to mee agayne.
Wherefore I consecrate and de-
note them perpetually to thy
seruice;

seruice ; no longer desiring the
vse of them , then they may bee
seruants vnto mee of righteousness
vnto holinesse. What I vowed in
my sicknesse , by thy helpe I will
carefullie performe in my health.
As I am in the *state* of my Body,
so by the power of thy renewing
grace, I will become in the estate
of my soule, a new man. My
broken heart which thou hast
healed , shall now *entirely* loue
thee ; my feeble knees and *loose*
bones which thou hast settled,
shall day and night bow to thee :
My enthralled members which
thou hast set free, shall chearful-
ly serue thee : My weake handes
which thou hast strenghtened shall
continually *be lifted up vnto thee* :
My tyed tongue which thou hast
loosened , shall vnfold thy mer-
cies : My deafe eares which thou
hast opened, shall *heare thy voice*.
My harsh, and hoarse, and faint
voyce which thou hast cleared,
shall sing *alowde, a song of mercy*
and

and iudgement. For in thy former mercies thou forgottest not iudgement to make mee know mine euill; & in this latter iudgement, thou remembredst mercie, to make me know thy goodnesse. By thy iudgement, thou hast taught me to know my selfe, & by thy mercies to know thee. *Before I was troubled I went wrong; but now, sith thou hast set mee right, I will run the way of thy Commandements.* I will perpetually renew and refresh the memory of this singular benefit, whereby thou hast renewed and restored me, and by the smart of my paine made me understand wisdom secretly. Thy rod and thy staffe as they haue comforted and supported mee, so they haue beate many profitable instructions into me. By thy scourge which pierceth the flesh, and entreth into the heart and bowels, I learne that thou requirest truth in the inward parts & searchest the reins
and

and the heart . By thy rod which at once striketh all the parts of my body , though it fall heauiest vpon one particular, I learne that though sinne reigneth and rageth in one kinde more then another, yet that my whole soule is diseased. The whole head is sicke, & the whole heart is faint. My fits were many, because my sins were multiplied. My paine increased, because my sins were aggrauated. My wounds stanke, and were corrupt through my foolishnesse : the insufferable anguish wherof, as it gaue me a quicke touch of my sinne, so also a liuely sence of the benefit of health. By my confining to my chamber, thou taughtest me what is the benefit of liberty; by the weaknesse of my limbes, what is the benefit of strength? by my want of appetite, what the benefit of a stomack is by the missing my friends: What the benefit of society is; by my continual watching, what the benefit

benefit of *rest*, and *repose* is; by the *stupidity* and *deadnesse* of all my parts, what the benefit of the *senses* is. Alas, what is a crowne beset with *rubies*, to a man that hath a *carbuncle* in his head? What is a chaine of *pearles* to one that hath a *squinsie* in his necke? Or a collar of *Essex* to him that hath an *impostume* on his brest? Or a diamond ring to him that hath the *gowte* in his finger? Or the golden *garter* to him that hath the *crampe* in his leg? What are melodious *songs* to the *deaf*? Beautifull *pictures* to a *blinde* man? Dainty *dishes* to a man that hath lost his *taste*? What are large *renewewes* to him that possesseth nothing but his *bed*? What are all to him that is tormented in body with the pangs of death, or troubled in minde with the horror of hell? I confesse vnto thee ô Lord, that in my health I often read in the *Scriptures*, and heard this note from
the

the sweete fingers of Israel, that worldly delights & comforts were vaine, and much like flagges and bulrushes which men in danger of drowning catch to beare them up but they sinke downe under water with them. I cannot denie but the golden bells of Aaron in thy Sanctuary, haue often rung this lesson in mine eares, that the true Hearts ease groweth onely in thy Paradise; that the contents of the large volume of this world is nothing but vanity: that one little fit of an ague can dispossesse the happiest man aline of his temporall felicity. Yet till I learned by that which I suffered; till thy rod had imprinted it euen in my flesh, I neuer deeply thought of it, nor so thoroughly assented thereunto, but I held the world (though not in admiration, yet) in too great esteeme. I secretly repined at the wealth of the couetous, and honour of the ambitious, and pleasure of the voluptuous, and ac-

accounted the liues of thy Saints, miserable in comparison of them: *so foolish was I, and ignorant; and euen as it were a beast before thee*: But in this schoole of my sicknes I haue perfectly gotten by heart that which I did but *slubber* ouer before and learned by rote. In my fearefull visitation, finding by mine owne experience, that all earthly delights and comforts, leaue vs in our extremities, and cannot steed vs when wee most neede; nay, they rather increase then assuage our paines: I beganne to distaste them all; I grew out of loue with this life, and entertained death in my most seditious thoughts, and I perswade my selfe, that those thoughts of death shall neuer dye in me, but still liue in my memory, and vpon euery good occasion bee, stirred vp and reuiued, to prepare and dispose me to my last end, that so I may see that Basyliske first,

first, and kill it, before it see and kill me. O death, how bitter is thy remembrance in the pride of health! O life how bitter is thy remembrance in the misery of sicknesse; Verily I *had vtterly fainted vnder my Crosse, and my soule had beene put to silence*: I had swooned, & *giuen vp*, not onely my Ghost, but thy holy Spirit of comfort, if thou hadst not *stayed me with flagoas, and comforted me with apples*, and in my hottest fits cooled me with the sweete gales of thy grace. I had fallen not onely with *Iob*, to curse the day of my birth, but to question the truth of thy Promises. But euermore lasting thanks bee vnto thee, who *gauest mee victory* ouer that fearefull tentation; and by thy holy Spirit didst call to my minde all those sweete promises of thy Gospell, whereby I *receiued comfort*, and recovered strength. And now I am assured, and more then euer before, *perswaded*

swaded, that neither height, nor depth, nor principalities, nor powers, nor paine, nor pleasure, nor sicknesse, nor health, nor life, nor death, nor things present, nor things to come, shall ever be able to separate mee from thy loue in
CHRIST IESVS.

The close out of Scripture.

I said in the cutting off of my dayes, I shall goe to the gate of the graue, I am deprined of the residue of my yeares, Isa. 38. 10.

I said, I shall not see the Lord in the land of the liuing; I shall behold man no more with the Inhabitants of the world, ver. 11.

Behold, for peace I had great bitternesse; but thou hast in loue to my soule delivered it from the pit of corruption, for thou hast cast my sinnes behinde thy backe, verse 17.

For the graue cannot praise thee, death cannot confesse thee;
they

they that goe downe to the pit, cannot hope for thy truth, ver. 18.

The living, the living, hee shall prayse thee, as I doe this day, verse 19.

PART.

PART. 2.

The Dying mans DEVOTION.

Suppart. vls.

The Admonition.

1. **M**Eeke patience to endure Gods good pleasure : Of which, see the Admonitions for Good-Fryday ; for Thursday E-
uening and for the sicke before.

2. Godly sorrow for all the sinnes of his life, whereby he hath grievously displeased his heavenly Father : of which, see the Admonition for Tuesday moning.

3. Assured confidence to *com-
mit his soule to God as a faithfull
Creator.* Of which, see the Admonition for the Child-bearing woman after her deliury.

4. Constant perseuerance to hold on to the end. Of which see the Admonition for Saturday Euening.

5. Liuely apprehention of the
N n icyes

The man
that is
breathing
out his last
gaspe needeth——

ioyes of heauen, and power of the world to come. Of which, see the Meditation for the Sabbath Euening.

6. Christian resolution, chearefully to *lay downe his tabernacle* and go willingly to the Father of *spirits*. Of which, see the Admonition for Saturday Morning.

7. A Peaceable disposition to forgiue all his enemies, and *depart in peace*, as with God, so also with all men. Of which, see the Admonition for Thursday Morning.

8. A charitable, and compassionate affection to *consider the poore* and destitute, according to his estate and wealth to helpe and succour them, that so by their prayers hee may bee receiued into *enerlasting habitations*. Of which, see the Exhortation for Wednesday morning.

In the extremity of bitter pangs consider
 O devout Christian:

1. Thy sins deserue a sharper scourge yet.
2. All thou sufferest is nothing to what *Christ* endured for thee.
3. Other Saints and holy Martyrs haue abided a harder tryall, and more grievous afflictions, and many more terrible conflicts, and yet haue been *more then Conquerours through Christ*.
4. It is a thousand times better to bee corrected here (through neuer so feuerely) then eternally tormented in hell.
5. *God* will not lay more vpon thee then hee will giue thee *ability* to beare, and therefore will vndoubtedly assuage thy paine or increase thy patience.
6. The extremity of thy *paines* will be but a short time; for *God* wil either take them from thee, by recovering thee; or thee from them, by deliuerig thee out of the body.
7. The more grievous thy *paines* are, the greater thy reward shall bee, if thou patiently endure them.

THE TEXTS.

In thy ex-
tremest fit,
meditate
upon,

1. The hei-
nousnes of
thy sin de-
serving a
sharper
scourge.

IT is the Lords mercy that wee
are not *utterly consumed*, be-
cause his compassions faile not,
Lam. 3. 20.

If thou Lord shalt marke ini-
quities, O Lord, *who shall stand*,
(or who may abide it ?) *Psalme*
130. 3.

He hath not dealt with vs after
our sinnes, nor rewarded vs *after*
our iniquities, *Psal. 103. 10.*

Like as a Father pitttieth his
children : so the Lord pitttieth
them that feare him, ver. 13.

For he knoweth our frame ;
he remembreth that wee are but
dust, ver. 14.

The sinners in Sion are afraid ;
fearefulnesse hath surprized the
hypocrites, who shall dwell with
the deuouring fire ; who among
vs shall dwell with *everlasting*
burning ? *Isa. 33.*

Tophet is ordained of old ; yea
for

2. The un-
sufferable
torments of
hell, which
by these tē-
porall cha-
stisements
are preuen-
ted.

for the King it is prepared. He hath made it deepe and large; the pile thereof is *fire & much wood*; the breath of the LORD, like a *streame of Brimstone* doth kindle it, Isa. 30. 33.

A fire is kindled in mine anger, and it shall burr.e to the *lowest hell*, Deut. 32. 22.

The Sonne of man shall send his Angels, and they shall gather out of his Kingdome all things that offend, and them which doe iniquity, Mat. 13. 41.

And shall cast them into a *furnace of fire*; there shall be *weeping and gnashing of teeth*, v. 42.

Whose fan is in his hand, & he will thoroughly purge his floore, and gather his wheat into his garner, but *burne up the chaffe with unquenchable fire*, Mat. 3. 12

And *Sodome* and *Gomorrhah* & the cities about them inlike manner going after strange flesh are set forth for an example suffering the vengeance of eternall fire, Iud

Send *Lazarus* that he may dip the tip of his finger in water, and coole my tongue, for I am *tormented in this flame*, Luke 16.24.

Where the worme dyeth not, and the fire is not quenched, Mar. 9.44.46.

In *flaming fire*, taking vengeance of them that know not God, 2 Tmes. 1.8.

Bind him hand and foot, cast him into *utter darkenesse*, there shall be *weeping and gnashing of teeth*, Mat. 22.13.

To whom the *mist of darknes*, is reserued for euer, 2. Pet. 2.17.

He hath reserued in euerlasting *chaines of darknes* to the iudgement of the great day, Iud 6.

The same shall drinke of the wine of the wrath of God which is powred out without mixture into the cup of his indignation, and he shall be *tormented with fire and brimstone* in the presence of the holy Angels, and in the presence of the Lambe, Reu. 14.10.

And

And the *smoke of their torment* ascendeth vp for euer, and euer, verse 12.

These both were cast aliue into a *lake of fire burning with brimstone*, Reu. 19.20.

Depart from me ye cursed into *everlasting fire* prepared for the diuel and his angels, Mat. 25.41.

And they haue *no rest* day nor night, Reu. 14.12.

And the diuell that deceiued them was cast into the *lake of fire and brimstone*, where the beast and false Prophets are, and shall bee *tormented day and night* for euer and euer, Reu. 20.10.

How much she hath glorified her selfe, and liued dilicioufly, so much *torment and sorrow* giue her, Reu. 18.7.

He began to be *sorrowfull*, and *very heauie*, Mat. 26.37.

Then said he vnto them, *My soule is exceeding sorrowfull*, euen vnto death, Mat. 26.38.

And being in an *agonie* he prai-

N n 4

ed

3. The unconceivable paines & sorrowes which Christ endured for thee.

ed more earnestly ; and his sweat was at it were great droppes of bloud falling downe to the ground, Luke 22.44.

There stood by the Crosse of Iesus his Mother , and his Mothers sister, &c. Ioh. 19.25.

And Iesus cryed with a loud voice, saying, My God, my God, why hast thou forsaken me! Mar. 15.v. 34.

Pilate released *Barabas* ; and deliuered Iesus vnto them, when he had *scurged him*, to be *crucified*, Mat. 15.15.

The Souldiers platted a crowne of thornes, and put it on his head Ioh. 19.2.

And hee bearing his Crosse, went forth into a place called, *The place of a skull*, ver. 17.

Where they *crucified him*, &c. ver. 18.

One of the Souldiers with a speare *pierced his side*, and forthwith came there out water and bloud, ver. 34.

In

In the dayes of his flesh when he had offered vp prayers & supplications, with strong crying and teares, vnto him that was able to saue him from death, and was heard in that he feared, Heb. 5.7.

Though he were a Sonne, yet learned hee obedience by the things which hee *suffered*, ver. 8.

Christ also *suffered* for vs, leauing vs an example that wee should follow his steps, I. Pet. 2.21.

There hath no such tentation taken you, but such as is common to men, I Cor. 10.13.

The same afflictions are accomplished in your brethren that are in the world, I Pet. 5.9.

Satan smote *Iob* with *fore biles* from the sole of his foote to the crowne of his head, Iob 2.7.

And he tooke him a potsheard to scrape him withall; and hee *sate downe in the ashes*, ver. 8.

I haue sinned, what shall I do

N n 5

vnto

4. The afflictions of Gods Saines equalizing & surpassing those of Iob.

vnto thee, ô thou Preseruer of men? why hast thou set mee as a marke against thee, so that I am a burden to my selfe? Iob 7.20.

Let the day perish wherein I was borne, and the night in which it was said: There is a man-child conceived, Iob 3.3.

Let that day be darkenesse, let not God regard it from aboue, neither let the light shine vpon it, ver. 4. & seq.

Dauid.

I am troubled, I am bowed downe greatly, I goe mourning all the day long, Psal. 38.6.

My loynes are filled with a leathsome disease and there is no foundnesse in my bones, ver. 7.

I am feeble and sore-smitten; I haue roared by reason of the disquietnesse of my heart, ver. 8.

Lord, all my desire is before thee, and my groaning is not hid from thee, verse 9. See Psalme 6. Psal. 22. Psal. 102. Psal. 130. Psal. 142. Psal. 143.

Jeremiah.

I am the Man that haue seene affliction

affliction by the rod of his wrath,
Lam. 3. 1.

Hee hath filled me with *biter-
nesse*, and mademe drunke with
wormewood, ver. 15.

I thinke God hath set forth the
last Apostles as it were *appointed
to death*; for we are made a *spe-
ctacle to the world*, and to angels,
and to men, 1. Cor. 4. 9.

*The Apo-
stles and
first disci-
ples.*

In iourning often, in *perils* of
Waters, in *perils* of Robbers, in
perils by my mine own Countri-
men, in *perils* by the Heathen,
in *perils* in the Citie, in *perils* in
the Wildernesse, in *perils* in the
Sea, in *perils* among false brethren
2. Cor. 11. 26.

Paul

In wearinesse and painefulnesse,
in watchings *often*, in hunger
and thirst, in fastings *often*, in
cold and nakednesse, 2. Cor. 11.
27.

For thy sake are wee *killed all
the day long*; we are accounted as
sheepe for the slaughter, Rom.
8. 36.

If

If in this life onely wee haue hope in Christ, then are we of all men *most miserable*, 1 Cor. 15. 19

Others were tried with *mockings and scourgings*; yea moreouer with *bonds and imprisonment*, Heb. 11. 36.

They were *stoned*, they were *sawen asunder*, they were *slaine* with the sword, they *wandred* about in *sheep-skins and goat-skins*, being *destitute, afflicted, and tormented*, ver. 37.

Of whom the world was not worthy. They *wandered* in *deserts*, and *mountaines*, and in *dens*, and in *Caues* of the earth, ver. 38.

These are they that came out of *great tribulation*, and haue washed their robes, and made them white in the blood of the Lambe, Reuel. 7. 14.

I saw as it were a sea of *glasse mingled with fire*, and them that had gotten the victory over the Beast, and over his image, and
ouer

ouer his name, &c. Reuel. 15. 2.

And they sang the Song of Moses and of the Lambe, verie 3.

God is faithfull, who will not suffer you to bee tempted aboue that you are able, but will with the tentation also make away to escape, that wee may bee able to escape, 1 Cor. 10. 14.

The God of all grace, who hath called vs to his eternall glory by Iesus Christ, will (after that you haue suffered a while) make you perfect, stablish, strengthen, settle you, 1. Pet. 5. 10.

For a small moment haue I forsaken thee, but with great mercy will I gather thee. Isa. 54. 7.

In a little wrath I hide my face from thee for a moment, but with euerlasting kindnesse will I haue mercy on thee, faith the Lord, thy Redeemer, ver. 8.

His anger endureth but a moment, in his fauour is life; weeping may endure for a night, but ioy commeth in the morning, Psal. 33. 5.

The

5. The faithfulness & goodnesse of God, who will not tempt vs aboue our strength.

6. The short continuance of these paines and sorrowes.

The diuell shall cast some of you in prison that ye may bee tried, and ye shall haue tribulation ten dayes, Reu. 2. 10.

And it was said vnto them, that they should rest yet a little season, vntill their fellow seruants also, and their brethren which should bee killed (as they were) should bee fulfilled, Reu. 6. 11.

7. The incomparable reward of our patience.

See the Admonition for good Fryday.

The sufferings of this present time are not worthy to bee compared with the glory which shall be reuealed in vs, Rom. 8. 18.

The light affliction which is but for a moment, worketh for vs a far more exceeding and eternall waight of glory, 2. Cor. 4. 17.

No chastening for the time seemeth to be ioyous, but grievous; neuerthelesse, afterward it yeeldeth the peaceable fruit of righteousness, vnto them which are exercised thereby, Heb. 12. 11.

If

If thou art terrified in conscience with
the guilt of thy sins, and fearefully temp-
ted to despaire, support thy selfe

1. Most earnest { of thy selfe }
prayer { of others } for thee.

2. Bitter teares in abundance for thy particular finnes.

3. Restitution.

4. Reconciliation.

5. Alms deeds.

6. The comforts of thy Pastour. 1. The infiniteness of Gods mercy.

7. The absolution of the Church.

8. Meditation vpon these heads especially.

5. The universality and certainty of *God's* promises to the penitent.

6. Examples of mercy shewed to most grievous sinners.

THE

with these helps

THE TEXTS.

Pray instantly and fervently.

AND being in an Agony, hee prayed more earnestly, Luke 22.44.

Pray alwaies with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, Ephe.6.18.

Be fervent in spirit, serving the Lord, Rom.12.11.

Reioycing in hope, patient in tribulation, continuing instant in prayer, ver.12.

Desire others to pray.

Pray one for another, that yee may be healed: the effectuell fervent prayer of a righteous man availeth much, Iam.5.16.

Lay open thy sins and griefe in particular.

What prayer, or what supplication shall bee made of any man, or of all the people Israel, when every one shall know his owne griefe, and his owne sore, and shall spread forth his hand vnto thee, 2 Chron.6.19.

Then heare thou from heaven thy

thy dwelling place, and forgiue,
verse 30.

Then *Dauids* heart *smote* him
after he had *numbred* the people;
and *David* said vnto the Lord,
I haue sinned greatly in this I haue
done; and now, I beseech thee, O
Lord, take away the iniquity of
thy seruant, for I haue done very
foolishly, 2.Sam. 28. 10.

I make my *bed* to *swimme*, I
water my *couch* with my *teares*,
Psal. 6.6.

weepe a-
bundantly.

And he went out, and *wept bit-*
terly, Mat. 26. 75.

He shall *restore* that which hee
tooke violently away, or the
thing which hee hath deceitfully
gotten, or that which was deli-
uered to him to keepe, or the lost
thing which he found, *Leuit. 6. 4.*

Restors.

Or all that about which hee
hath *sworne* falsly; hee shall re-
store it in the principall, and shall
adde a fift part more thereto, v. 5

If I haue taken any thing from
any man by false accusation, I re-
store

Reconcile.

store him foure fould, Luke 19. 8.

Goe thy way, *bee reconciled to thy brother*, and then come and offer thy gift, Mat. 5. 24.

Agree with thine Aduersary quickly, while thou art in the way with him, verse 25.

Forgiue
freely.

Forgiue, and ye shall be forgiuen, Luk. 6. 37.

If ye *forgiue* not men their trespasses, neither will my heavenly Father forgiue you, Math. 6. 15.

If thy brother trespassse against thee seauen times a day, and seuen times a day, do returne vnto thee saying; *I repent*, thou shalt *forgiue* him, Luk. 17. 4.

Be yee kinde one to another, tender hearted, *forgiuing one another*, euen as God for Christ's sake hath forgiuen you, Ephe. 4. 32.

And his Lord was wroth, and deliuered him to the tormentors till he should pay all that was due vnto him, Mat. 18. 34.

From the
heart.

So likewise shall *my heavenly Father* doe also vnto you, if yee
from

from your heart forgive not every man his brother their trespasses, ver. 35.

O King, let my counsell be acceptable vnto thee, and breake off thy finnes by righteousness, and thine iniquities by *shewing mercy to the poore*, Dan. 4. 27.

Many finnes are forgiven her, for she *loved much*, Luk 7. 47.

Give almes of such things as ye haue, and behold all things are cleane vnto you, Luk. 11. 41.

Sell that ye haue, *give almes*, provide your selues bagges that waxe not old, and a treasure in the heauens which faileth not, Luke 12. 33.

Lay not vp for your selues treasures on earth, where rust and moths doe corrupt, and where theeues breake through & steale, Mat. 6. 19.

But lay vp for your selues *treasures in heauen*, where neither moth nor rust doth corrupt, and where theeues doe not breake

*Give as
thou art
able libe-
rally.*

breake through, nor steale, ver. 20

And I say vnto you *make vnto* your selues *friends* of the Mainmon of vnrighteousnesse, that when yee faile they may receiue you into euerlasting habitations, Luke 16.9.

While ye haue time, *doe good vnto* all men, but especially to them of the household of Faith, Gal. 6.10.

Chargethe rich in this world 1. Tim. 6. 17.

That they *doe good*, that they be *rich in good workes*, ready to distribute, willing to communicate ver. 18.

Laying vp for themselves a good foundation against the time to come, that they may lay hold on eternall life, ver. 19.

To *do good*, and to *communicate* forget not; for with such sacrifice God is well pleased, Heb. 13. 16.

His soule draweth nigh to the graue, and his life to the destroyer, Iob 33. 22.

If

If there bee a *messenger* with him, or an *interpreter* one of a thousand to shew vnto him his vprightnesse, ver. 23.

Send to thy Pastor.

Then he is gracious vnto him and saith; Deliuier him from going downe to the pit. I haue found a ranfome, ver. 24.

He will *pray vnto God*, and he will be fauourable vnto him, hee shall see his face with ioy, ver. 26

Is any man sicke among you, let him *call for the Elders of the Church*, and let them *pray ouer him*, Iam. 5. 14.

And the *prayer of the faithfull* shall *saue the sicke, &c.* and if he haue committed sinnes, they shall be forgiuen him, ver. 15.

Verily I say vnto you, whatsoever ye shall *bind in earth* shall be *bound in heauen*, and whatsoever yee shall loose on earth, shall *bee loosed in Heauen*, Mathew 18. 18.

Receiue the absolution of the Church.

And when he had said thus, hee breathed on them, and said vnto

vnto them, receiue the holy Ghost, Ioh 20.22.

Whosoever sins ye remit, they are remitted vnto them; and whosoever sinnes ye retaine, they are retained, ver. 23.

*Meditate
upon, & by
faith apply
to thy selfe,
1. Gods infi-
nite mercy.*

Thy mercy is great aboue the heauens, and thy truth reacheth to the cloudes, Psal. 108.4.

The Lord is gracious and full of compassion, slow to anger, and of great mercy, Psal. 145.8.

The Lord is good vnto all, and his tender mercy is ouer all his workes, ver. 9.

Thou Lord art good, and ready to forgine, and plenteous in mercy to all them that call vpon thee, Psal. 86.5.

Thou O Lord art a God full of compassion, and gracious, long suffering, plenteous in mercy and truth, ver. 15.

O giue thanks vnto the Lord for he is good, and his mercy endureth for euer, Psal. 136.1. 116 1. 107.1. 118.1.

In

In whom wee haue redemption through his blood, according to the riches of grace, Ephes. 1.6.

By his owne *blood* he entered once into the holy place, hauing obtained *eternall redemption* for vs, Heb. 9.12.

The *pretious blood* of Christ, as of a Lambe without blemish, 1. Pet. 1.19.

This is the Cup of the New Testament *in my blood*, which is *shed for you*, Luke 22.10.

The Church of God which he hath *purchased with his owne blood*, Act. 20.8.

Much more, being now *iustified by his blood*, we shall bee saued from wrath through him, Rom. 5.9.

Yee are made *nigh by the blood of Christ*, Ephes. 2.13.

For he is *our peace*, ver. 14.

If the blood of bulls and of goates, and the ashes of an heifer, sprinkling the vncleane, sanctifieth to the purifying of the

2. The price and value of Christs blood.

the flesh, Hebr. 9. 13.

How much more shall the blood of Christ, who through the eternall Spirit offered himselfe to God without spot, purge our consciences from dead workes? verse

14.

The blood of Iesus Christ his Son cleanseth vs from all sin, 1. Ioh. 1. 7.

If any man sin, wee haue an Advocate with the Father, Iesus Christ the righteous, 1. Ioh. 2. 1.

And hee is the propitiation for our sins, and not for ours onely but also for the sins of the whole world, ver. 3.

These haue washed their robes, and made them white in the blood of the Lambe, Reuel. 7. 14.

Thou hast redeemed vs by thy blood, to God, Reue. 5. 9.

I pray not that thou shouldest take them out of the world, but that thou shouldest keepe them from the euill, Ioh. 17. 15.

Sanctifie them through thy truth;

3. The efficacy of Christ's intercession.

truth; thy Word is Truth, ver. 17

Neither pray I for these alone,
but for them which shall beleue
on me through their word, v. 20.

*I haue prayed for thee that thy
faith may not faile, Luke 22. 32.*

In that day ye shall aske in my
name, and I say not vnto you that
I will pray the Father for you,
Iohn 16. 26.

For the Father himselfe loueth
you, because yee haue loued me,
verse 27.

Who is he that condemneth?
It is Christ that dyed, yea rather
that is risen againe, who is euen
at the right hand of God, who al-
so *maketh intercession* for vs.
Rom. 8. 34.

Hee is able to saue them euer-
more that come vnto God by
him, seeing hee euer liueth to
make intercession for them, Heb.
7. 25.

*John did baptize in the wilder-
ner, & preach the baptisme of re-
pentance for the remission of sinnes,*
Mar. 1. 4.

O o

Accor-

4. The vertue
of the Sa-
craments.

According to his mercy hee *saue* vs by the *lauer* of regeneration, and renewing of the holy Ghost. Tit. 3.5.

The like figure whereunto euen *baptisme*, doth now *saue* vs by the resurrection of Iesus Christ, 1. Pet. 3.21.

Repent and be baptized euerie one of you, in the Name of the Lord Iesus, for the remission of sinnes, Acts 2.38.

This is the *Bloud* of the New Testament, which is shed for many, for the remission of sinnes, Mat. 26.28.

Seek the Lord while hee may be found, call yee vpon him while he is neare, Isa. 55.6.

Let the wicked forsake his way, and the vnrighteous man his thoughts, and let him returne to the Lord, and hee will haue mercy vpon him, and to our God, and he will abundantly pardon, ver. 7.

For my thoughts are not your thoughts, nor my waies your waies,

The vniuersality of promises to penitent sinners.

5. The vniuersality of Gods promises.

waies, saith the Lord, ver. 8.

As I liue, saith the Lord God, I haue *no pleasure in the death of the wicked*, but that the wicked turne from his way *and liue*, Ezek. 18.23.

Turne you, turne you from your euill waies, for *why will ye die* o ye house of Israel? Ezek. 33.11.

I haue no pleasure in the *death of him that dyeth*, saith the Lord God: wherefore turne your selues, and *liue*, Ezek. 18.32.

They shall know me from the least to the greatest, saith the Lord, *and I will forgine their iniquity*, and *remember their sinne no more*, Ier. 31.34.

Thou shalt *finde the Lord*, if thou seeke him with al thy heart, and with all thy soule, Deuter. 4.29.

For the Lord thy God is a mercifull God, he will *not forsake thee*, nor *destroy thee*, ver. 31.

If my people shall humble
O o 2 them-

themselves, and pray, and seeke my face, and turne from their wicked waies, then I *will heare from heauen, and will forgine their sinne*, 2.Chron.7.14.

If thou returne to the Almighty, thou shalt *be built up*, Iob 22.23.

I haue *blotted out*, as a thicke cloud, thy transgressions; and as a cloud thy sinnes: returne vnto me, for *I haue redeemed thee*, Isa. 44.22.

Cease to doe euill; learne to do well, Isa. 1.17.

Come now, let vs reason together, saith the Lord: though your sins be as skarlet, *they shall bee as white as snow*; though they be red like crimson, *they shall be as wooll*, Isa. 1.18.

Goe, proclaime these words to the North, and say, Returne thou back-sliding Irael, saith the Lord, & *I will not cause mine anger to fall vpon you, for I am mercifull*, saith thee Lord, and will

will not keepe anger foreuer, Ier. 3.12.

Onely acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, verse 13.

Come, let vs returne to the Lord, for hee hath torne, and *hee will heale vs: he hath smitten, and he will binde vs up, Hosea 6.1.*

I will heale their back-slidings, I will loue them freely, Hosea 14.4.

Seeke the Lord, and *ye shall liue, Amos 5.6.*

Turne ye vnto mee, saith the Lord of Hosts, and *I will turne vnto you, Zac. 1.3.*

Come vnto me all ye that are heauie laden, and *I will ease you, Mat. 11.28.*

Likewise I say vnto you, there is ioy in the presence of the Angels of God ouer one sinner that repenteth, *Luke 15.10.*

The Son of man came to *snue that which was lost, Luke 19.10.*

I came not to call the righteous, but *sinners to repentance*, Luke 5. 32.

That repentance and remission of *sinnes* should be preached in his name among all Nations, Luke 24. 47.

Repent ye therefore, and be converted, that your *sinnes* may be blotted out when the time of refreshing shall come from the presence of the Lord, Act. 3. 19.

The Lord is *not slack* as some men account slacknesse, but is long suffering to vs-ward, *not willing that any should perish*, but that all should come to repentance, 2. Pet. 3. 9.

If we confesse our *sinnes*, he is faithful and iust, to *forgive us our sinnes*, and *clense us from all unrighteousnesse*, 1. Ioh. 1. 9.

Manasses built altars for all the Host of heauen, 2. Chron. 33. 5.

And he caused his children to passe by the fire in the valley of *Hinnon*; also he vsed *Witch-craft*, and

6. The example of Gods mercy in pardoning heinous & grievous sinners.

and dealt with *familiar Spirits*, &c. ver. 67.

But when hee was in his affliction, he besought the Lord, *his God*, & humbled himselfe greatly before the Lord of his Fathers, verse 12.

And prayed vnto him, and he was intreated of him, and he heard his supplication, ver. 13.

He denied before them all saying, I know not what thou sayest, Mat. 26. 70.

Peter.

And againe hee denyed him, ver. 72.

Then hee began to curse, and to sweare, saying, I know not the man, ver. 74.

And the Lord turned, and looked vpon *Peter*, and *Peter* remembered the words of the Lord, *Luke* 22. 61.

And *Peter* went out and wept bitterly, ver. 62.

And behold a woman in the City which was a *sinner*, brought an alabaster bex of ointment, &c. *Luke* 7. 37.

*Mary
Magdalen.*

Her *sinnes* which are many, are *forgiuen* her, for she loued much, ver. 47.

A woman which had bin *bealed* of *euill* spirits and infirmities *Mary Magdalene* out of whom went seauen diuels, *Luke* 8.2.

The Prodigall.

The younger tooke his iourney into a farre country, and wasted his substance with riotous liuing, *Luke* 15.13.

When hee came to himselfe, he said, ver. 17.

I will arise, and goe to my Father, and say, Father, I haue *sinned* against heauen, and against thee, &c. ver. 18.

And hee arose and went to his Father; but when hee was yet a great way off, his Father saw him, and *had compassion*, and came, and fell on his necke and kissed him, ver. 20.

The theefe on the crosse.

And he said to Iesus, Lord *remember* me when thou comest into thy kingdome, *Luke* 23.41.

And Iesus said vnto him, Verily

rily I say vnto thee; This day shalt thou *be with me in Paradise* ver. 43.

Him yee haue taken, and by wicked hands haue *crucified and slaine*, Acts 2.23.

Let all the house of Israel know assuredly, that God hath made that same Iesus whom yee haue *crucified* both *Lord and Christ*, ver. 36.

Now when they heard this, they were pricked in heart, and said to *Peter*, and the rest of the Apostles, Men and bretheren, what shall wee do? ver. 37.

Then *Peter* said, *Repent*, and *be baptized* for the remission of sins, ver. 38.

Then they that *gladly receiued the word*, were *baptized*; and the same day were *added* vnto them about *three thousand soules*, verse 41.

This is a faithfull saying, and worthy of all acceptation, that Christ Iesus came into the world

The Iewes that crucified, or consented to the crucifying of IESVS.

to *save sinners*, of whom I am
chiefe, 1 Tim. 1. 15.

How be it for this cause I ob-
tained mercy, that in mee Iesus
Christ might first shew forth all
long suffering, for a patterne to
them which should hereafter
belceue on him to eternall life,
verse 16.

A

This is a faithful saying, and
worthy of all acceptance, that
Christ Iesus came into the world
to save sinners.

A Psalmie for the sicke, lying at the
*poyn*t of death, wherein

1. Layeth open his affliction } In body.
In minde.
2. Confesseth his many and grievous
finnes.
3. Earnestly pray- } Audience.
eth for } Sense of Gods fa-
} uour.
} Pardon for his
} sinne.
4. Acknowledgeth Gods great mercies
through his whole life.
5. Professeth his } Trust in God.
} Ioy in the H. Ghost.
} Peace of conscience.
} Desire of Death.
} Assured hope of e-
} ternall blisse.
6. Commendeth his soule to God.

The humble and faithful Christian

The faith-
full christi-
an layeth
open his af-
fections in
body and
soul.

O Lord God of my salvation,
I haue cryed day and night
before thee, o let my prayer en-
ter into thy presence, Psalme 88
1.

For my soule is full of trouble,
and my life draweth nigh
vnto hell, ver. 2.

I am weary of my groaning;
euery night wash I my bed, and
water my couch with my teares,
Psal. 6. 6.

I am accounted as one that go-
eth downe to thy pit; I haue bin
as a man that hath no strength,
Psal. 88. 3.

Free among the dead like vnto
them that bee wounded, and that
lie in the graue, which bee out of
remembrance, and cut away from
thine hand, ver. 4.

Thine indignation lyeth
hard vpon mee, and thou hast
vexed mee with all thy stormes,
ver. 6.

I am powred out like water,
and

and al my bones are out of ioynt;
my heart also in the middest of
my bowells is like melted wax,
Psal. 22. 14.

My strength is dryed vp
like a potsheard, and my tongue
cleaueth to my gummes, and thou
shalt bring mee into the dust of
death, ver. 13.

The sorrowes of death com-
passe mee, and the ouer-flowings
of vngodlinesse make mee afraid,
Psal. 18. 3.

The paines of hell come about
me; the Snares of death over-take
me, ver. 4.

Thine arrowes sticke fast in
mee, and thy hand presseth mee
fore, Psal. 38. 2.

There is no health in my flesh
because of thy displeasure; neither
any rest in my bones by reason of
my sinne, ver. 3. Confesseth.

For my wickednesses are
gone ouer my head, and are like
a sore burden too heauie for me to
beare, ver. 4.

If

If thou Lord wilt be extreame
to marke what is done amissc, ô
Lord, who may abide it, *Psalme*
130.3.

Out of the deepe haue I called
vnto thee ô Lord, Lord heare my
voyce, *ver. 1.*

Prayeth for
audience.

O let thine eares consider
well the voyce of my complaint,
ver. 2,

Sense of
Gods fa-
uour.

Lord, why abhorrest thou my
soule, and hidest thy face from
me? *Psal. 83. 14.*

I am in misery, and like to
him that is at the poynt to die:
from my youth vp, thy terrors
haue I suffered with a troubled
minde, *ver. 15.*

Thy wrathfull displeasure go-
eth ouer me; and the feare of thee
hath vndone me, *ver. 16.*

Pardon for
his sinne.

Haue mercy vpon me ô God
after thy great goodnesse; accor-
ding to the multitude of thy mer-
cies doe away mine offences,
Psal. 51. 1.

Wash mee thoroughly from
my

my wickednesse, and cleanse mee from my sinne, ver. 2.

Cast mee not away from thy presence, and take not thy holy Spirit from me, ver. 11.

O giue me the comfort of thy helpe againe, and stablish mee with thy free Spirit, ver. 12.

I am alwaies with thee, for thou hast holden mee vp by thy right hand, Psalme 72. 21.

Thou shalt guide mee by thy counsell, and after that receiue me with glory, ver. 12.

Whom haue I in heauen but thee O Lord? and I desire none in earth in comparison of thee, ver. 23.

Returne to thy rest o my soule, for the Lord hath rewarded thee, Psal. 116. 7.

Thou hast put gladnesse in my heart more then theirs, whose corne, and wine, and oyle increase, Psal. 4. 8.

I will lay mee downe, and take my rest; for it is thou Lord onely

4. Acknowledgeth Gods mercies.

5. Professeth trust.

Desire of death.

1oy in the holy Ghost.

Peace of conscience.

only that makest mee dwell in safety, ver. 9.

I will behold thy presence, and when I awake vp after thy likenesse, I will be satisfied with it, Psal. 17. 16.

*Affured
hope of
Eternall
blisse.*

I shall bee satisfied with the plenteousnesse of thine house, and thou shalt giue me to drinke of thy pleasures as of the riuers, Psalme 36. 8.

For with thee is the well of life; and in thy light shall I see light, ver. 9.

Thou shalt shew me the path of life, in thy presence is fulnesse of ioy; and at thy right hand there is pleasure for euermore, Psalme 16. 12.

*6. Commendeth his
soule to
God.*

Into thy hands I commend my Spirit, for thou hast redeemed mee
ô Lord, thou God of truth, Psal. 31. 6.

A

A Prayer for the sicke lying at
the mercy of *God*, and rea-
die to depart.

E Ternall, and omni-
potent, infinite, and incom-
prehensible *G O D*, Lord
of my *life*, and deter-
miner of my dayes: My body
now is *resolving into dust*, and
my soule *returning to thee*
that gauest it. O Lord most ho-
ly, ô God most mighty, draw
neere vnto mee, who make hast to
come vnto thee. Giue mee a
clearer sight of thee, by how
much the neerer I am out of the
darke prison of my body. Giue
mee also a quicker *tast of the*
powers of the life to come, that
I may more comfortably passe
ouer these last troubles of
this present life. O Lord, my
soule is heauie euen vnto death;
for the weight of all my sinnes
aggrauated by the diuell is at
once

once vpon mee; and I sinke
and faint vnder this *burden*
which is too heauie for me to beare.
Neither is there any meanes vn-
der heauen to ease mee of it, but
by laying it vpon him that hath
borne our iniquities and carried
our sorrowes. O Father of mercy,
and God of all consolation, let not
the guilt of my finnes or horror
of thy iudgements, or Sathans
suggestions, or the feare of
death, or terrors of hell driue me
to desperation. I confesse that
for my vnmindfulnesse of thee,
and vngratefulnesse to thee all
my life, I deserue that thou
shouldest vtterly abandon and
forsake mee now at my death.
But *thy thoughts are not like our*
thoughts, nor thy affections like
mine. Though a woman could for-
get the fruit of her wombe, yet
thou wilt not, nor canst not forget
those that trust in thee. Thy gifts
and graces are without repentance;
& when thou louest, thou louest to
the

*the end. Thou wilt not breake a
brused reede, nor quench the smoak-
ing flaxe. Though thou hast seue-
rely corrected me in this thy fear-
full visitation; yet thou hast not,
and I steadfastly belecue wilt not
gine mee over to eternall death.*

*Deare Father, shew thy strength
in my greatest weaknesse; confirme
thy mercy to mee in my greatest
misery; apply thy comfort to me
in this my last extreimity. Af-
swage the paines of my body
with ghostly comforts; & dimi-
nish the feare of death, by the as-
sured hope of a better life. Call to
my minde (whilst yet I breathe)
all the errors of my vnderstan-
ding, that I may timely reuoke
them, all the sins of my will, that
I may hartily bewaile them; all
the testimonies of thy loue, that
I may gratefully acknowledge
them; all the promises of thy
Gospell, that I may comforta-
bly embrace them; all my ho-
ly vowes and purposes, that I
may*

may finally confirme them ; and gracious Lord *accept the will for the deed.* O let me that am now returning to *dust, and ashes,* *speake but this once to my Lord and Maker.* With all my heart, soule, and strength, I beseech thee, by all that my Saviour *Jesus Christ* hath done and suffered for me, I intreate thee *speake peace to my soule* at her departing, and *say vnto her, I am thy salvation.* Make my election sure by my true repentance, feruent charity, assured confidence, constant patience, comfortable perseverance vnto the end, and in the end.

To

To the TRINITY.

GLorious Creator, gracious Redeemer, everlasting comforter, Lord God Almighty, send mee ayde and helpe from heauen in this my last and most dreadfull conflict with all the powers of hell and darkenesse. Arme mee with thy compleate armour, and endue me with power from above to vanquish Satan and his infernall bands, and to quench all the fiery darts of the wicked in the bloud of my Redeemer. I am thine, ô God the Father, by the right of Creation: I am thine, ô God the Son, by the right of thy purchase; I am thine, ô God the holy Ghost, by the right of thine inhabitation, and possession. Saue mee, Father, by thy power: saue mee Sonne, by thy merits: saue mee holy Spirit, by thy grace. O holy, blessed, and glorious Trinity,
whose

*whose power no creature is able to resist ; Rebuke and confound thine enemy that goeth about to deface thine image in mee ; to spoyle thy workmanship ; to destroy him for whom thou, ô Son, offeredst thy selfe on the Crosse by the eternall Spirit to the Father. O Father, bee now to mee a Father in my greatest need. O Iesus, bee to mee a Iesus in my greatest danger. O Comforter, be to mee a Comforter in my greatest afflictions. Holy and Righteous Iudge eternall, Sathan taketh aduantage of thy fatherly chastising me ; he growes strong against me by this my great weakenesse. Now hee rageth most furiously, because *his time is short*. Hee assaulteth mee euery way, by subtile suggestions, by fearefull visions and apparitions. Hee terrifieth my flesh with the vgly shape of death ; hee affrighteth my conscience with the horror of the last iudgement, and scor-
cheth*

cheth my soule euen with flashes
of hell fire. *O Father of spirits,*
deliuer not the soule of thy Turtle
Doue (that mourneth to thee day
and night) as a prey vnto him.
Though neuer so deformed, yet I
am thy worke, O God my father;
though neuer so vile, yet I am
thy purchase, O God my Redeemer:
though neuer so polluted,
yet I am thy Temple, O God my
Sanctifier. Faithfull Creator, pre-
serue the worke of thine hand;
faithfull Redeemer, preserve the
purchase of thy blood; faithfull
Sanctifier, preserve the Temple
of thine honour. *I abhorre my*
setse in dust and ashes, and I con-
ceiue more griefe, then I am able
to expresse for abusing thy
workes, *ô Father,* thy Word and
Sacraments, O Son, thy gifts and
graces, O Spirit. *Father* forgiue
me all sinnes of infirmity against
thy power: *Sonne,* forgiue me all
sinnes of ignorance against thy
wisedome; *Holy Ghost,* forgiue
me

mee all sinnes of malice against thy grace. Most might *Father*, vouchsafe mee thy protection; Most mercifull *Sonne*, grant mee thy peace; Most gracious *holy Spirit*, giue me thy comfort, that I may safely, peaceably and chearefully leaue this vale of teares. *Father*, possesse mee of the Kingdome which thou, O *Sonne* hast purchased, and thou, O *Spirit*, hast sealed vnto mee. Into thy hands O *Father*, who breathedst into mee the *Spirit of life*; Into thy hands, O *Sonne*, who breathedst out thy *Spirit* from mee; Into thy hand, O *Holy Spirit*, who renewedst a right spirit within me, and hast comforted my spirit to the last gaspe, I now commend my spirit, Amen.

To

To the Lord Iesus, at the
houre of death.

Welcome blessed houre,
 the period of my pil-
 grimage, the terme of my bon-
 dage, the end of my cares, the
 close of my sighes, the bond of
 my trauels, the goale of my race,
 and the hauen of my hopes. *I*
haue fought a long fight in much
weakenesse: I haue finished my
course, though in great faintnesse,
 and the crowne of my ioy is,
 that, through the strength of thy
 grace, *I haue kept the true faith,*
 and now I dye in it. I willingly
 resigne my flesh, *I despise the*
world, and I defie the diuell who
 hath no part nor share in mee.
And now, what is my hope? My
hope, Lord Iesus, is euen in thee.
For I know that thou my Redee-
mer livest, and thou wilt imme-
diately receiue my soule, and
 P p raise

raise vp my body also at the last day, and I shall see thee in my flesh with these eyes, & no other. My heart fainteth, my strength faileth, my tongue faltereth. Lord let thy Spirit of comfort helpe mine infirmities, and make supplication for mee with sighes and groanes that cannot bee expressed. I submit my selfe wholly to thy will. I commit my soule to thee as my faithfull REDEEMER, who hast bought it with thy most precious blood. I professe to all the world, I know no name vnder heauen, by which I may bee saved, but thine, my I E S V S, my Saviour. I renounce all confidence in any merits saue thine; I thankfully acknowledge all thy blessings; I vnfaignedly bewaile all my finnes; I steadfastly beleene all thy promises; I heartily forgiue all mine enemies; I willingly leaue all my friends; I vtterly loath all earthly comforts;

forts; I entirely long for thy
comming.

*Come Lord Iesus, come quick-
ly, Lord Iesus receive my Spi-
rit.*

Pp 2

The

FINIS

The Hand-Maide's Posie;
written in the end of
her Manners.

Birth is a bragge; *Glory* a blaze;
Honour's earths pompe; *Riches* a gaze;
Fame is but winde; *Beauty* a flower;
Pleasure a dance; the *world* a bower;
In *heauen* with thee, Lord let me be;
On *earth* my *heauen's* alone in thee.

FINIS.

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